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THE
WASPS OF ARISTOPHANES.

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(ΑΡΙΣΤΟΦΑΝΟΥΣ ΣΦΗΚΕΣ.)

Aristophanes. Vespæ.

THE

WASPS OF ARISTOPHANES.

ACTED AT ATHENS AT THE LENÆAN FESTIVAL, B.C. 422.

THE GREEK TEXT REVISED ;

WITH A TRANSLATION INTO CORRESPONDING METRES,

AND

ORIGINAL NOTES.

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PREFACE.

THE Wasps was exhibited before the Athenian people at the Lenæan festival, while Ameinias was Archon: in the second year therefore of the 89th Olympiad (ἐν τῇ πθ' Ὀλυμπιάδι ἔτει β'): at the commencement of the year B.C. 422.

It gained either the first or the second place; but which of the two we cannot now with certainty determine. The Argument which supplies our only information on the subject, supplies it in a corrupt and mutilated paragraph, which may be emended in accordance with either view. It seems to me, however, that there are very strong grounds for believing that the highest place was awarded to the Wasps; the second to the Rehearsal (Προαγών); and the third—about this there is no doubt—to the Ambassadors (Πρέσβεις) of Leucon.

The paragraph in question is found in the following form in both the great Aristophanic MSS.:—

ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμυνίου, διὰ Φιλωνίδου, ἐν τῇ πόλει Ὀλυμπιάδι βηι* εἰς Λήναια· καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶν Λευκῶν Πρέσβεισι τρίτος.

And our first business is to detect the genuine original reading which lies hid beneath the confused and unmeaning jumble of words ἐν τῇ

* βηι. So the Venetian MS. The Ravenna MS. has βῆν. The name of the archon should be written Ἀμυνίου. See Mr. Fynes Clinton, Fasti Hellenici, Anno 423. I give no credit to the statement of the Scholiast on Clouds, 31, that the Amynias satirized in the Clouds and in the Play before us is really Ameinias the Archon, the name being slightly changed because καμφθεῖν τὸν ἄρχοντα ὁ νόμος ἐκώλυεν.

πόλει Ὀλυμπιάδι βῆι. And knowing, as we do, that the Wasps was exhibited in the second year of the 89th Olympiad, we can hardly resist the conclusion that the true reading is ἐν τῇ πθ' Ὀλυμπιάδι ἔτει β'. This is Kanngiesser's emendation,^b and one more simple and satisfactory has rarely been made. And it has the additional merit of bringing the present chronological notice into exact accordance with the form of similar notices in other Arguments. Thus the chronological notices in the Arguments of the Agamemnon and the Hippolytus are as follows :—

Agamemnon. ἐδιδάχθη τὸ δρᾶμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι ὀγδοηκοστῇ, ἔτει δευτέρῳ. πρῶτος Δισχύλος Ἀγαμέμνονι Χοηφόροις Εὐμενίσι Πρωτεί σατυρικῷ.

Hippolytus. ἐδιδάχθη ἐπὶ Ἀμείνωνος ἄρχοντος, Ὀλυμπιάδι ὀγδοηκοστῇ ἐβδόμῃ, ἔτει τετάρτῳ. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἴων.

It will be observed that in the latter example the chronological notice is immediately followed by a statement of the order in which the three selected competitors were ranged. And such is the ordinary form of these theatrical Arguments. First comes the chronological notice, complete in itself. Then follows the List of the Victors, also complete in itself.

And this leads us to a second error in the Argument of the Wasps; viz. an omission in the List of the Victors. And Paulmier^c long ago suggested that the word δεύτερος, and the name of the second successful competitor, must have dropped out from between the words Φιλωνίδης and Προαγῶνι.

Adopting, at least for the present,^d the suggestion of Paulmier, we shall read the paragraph as follows :—

ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμεινίου διὰ Φιλωνίδου ἐν τῇ πθ' Ὀλυμπιάδι, ἔτει β', εἰς Λήναια καὶ ἐνίκα πρῶτος Φιλωνίδης· δεύτερος * * * Προαγῶνι· Δεύκων Πρέσβεσι τρίτος,

^b De scenâ Atticâ, p. 270. So M. Boeckh, Græc. Trag. Princ., p. 36, and Mr. Fynes Clinton, Fasti Hellenici, Introduction and Anno 422.

^c And so Mr. Fynes Clinton in the Introduction to the Fasti Hellenici.

^d We shall presently see that there is probably a further error in the Argument, but it does not affect the point now under consideration.

in substantial harmony with the usual form^e of similar notices in other Arguments. And, so read, it informs us in ordinary language that the Wasps carried off the highest prize at the Lenæan festival, B.C. 422.

On the other hand, in order to obtain a statement that the second place only was awarded to the Wasps, we must accept Dindorf's arrangement,^f and read the paragraph as follows:—

ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμεινίου διὰ Φιλωνίδου ἐν τῇ πρῇ Ὀλυμπιάδι (β' ἦν) εἰς Λήναια· καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι, Λεύκων Πρέσβεισι τρίτος.

* To bring the matter more clearly before the reader, I subjoin a list of the similar notices contained in other theatrical Arguments.

ARISTOPHANES.

Acharnians. ἐδιδάχθη ἐπὶ Εὐθυδήμου ἄρχοντος, ἐν Ἀθναίοις, διὰ Καλλιστράτου. καὶ πρῶτος ἦν· δεύτερος Κρατῖνος Χειμαζομένοις· οὐ σώζονται· τρίτος Εὐπολις Νουμηνίαις.

Knights. ἐδιδάχθη τὸ δρᾶμα ἐπὶ Στρατοκλέους ἄρχοντος δημοσίᾳ, εἰς Λήναια, δι' αὐτοῦ τοῦ Ἀριστοφάνους· πρῶτος ἐνίκα· δεύτερος Κρατῖνος Σατύροις· τρίτος Ἀριστομένης Ἐλφοῖροις.

Clouds. αἱ πρῶται Νεφέλαι ἐν ἄσπεϊ ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου, ὅτε Κρατῖνος μὲν ἐνίκα Πυτίνῃ, Ἀμειψίας δὲ Κόννῃ.

Wasps. This is the notice discussed in the text.

Peace. ἐνίκησε τῷ δράματι ὁ ποιητὴς ἐπὶ ἄρχοντος Ἀλκαίου, ἐν ἄσπεϊ· πρῶτον Εὐπολις Κόλαξι· δεύτερον Ἀριστοφάνους Εἰρήνῃ· τρίτος Λεύκων Φράτορσι.

Birds. ἐδιδάχθη ἐπὶ Χαβρίου διὰ Καλλιστράτου, ἐν ἄσπεϊ, ὅς ἦν δεύτερος τοῖς Ὀρνισι· πρῶτος Ἀμειψίας Κωμασταῖς· τρίτος Φρύνιχος Μονοτρόφῃ. *Aliter.* ἐπὶ Χαβρίου τὸ δρᾶμα καθῆκεν εἰς ἄστυ, διὰ Καλλιστράτου· εἰς δὲ Λήναια τὸν Ἀμφιδραον ἐδίδαξε διὰ Φιλωνίδου.

Lysistrata. ἐδιδάχθη ἐπὶ Καλλίου ἄρχοντος, τοῦ μετὰ Κλεόκριτον ἄρξαντος· εἰσῆκται δὲ διὰ Καλλιστράτου.

Frogs. ἐδιδάχθη ἐπὶ Καλλίου τοῦ μετὰ Ἀντιγένη, διὰ Φιλωνίδου, εἰς Λήναια· πρῶτος ἦν· Φρύνιχος δεύτερος Μούσαις· Πλάτων τρίτος Κλεοφῶντι.

Plutus. ἐδιδάχθη ἐπὶ ἄρχοντος Ἀντιπάτρου, ἀνταγωνιζομένου αὐτῷ Νικοχάρους μὲν Λάκωσιν, Ἀριστομένους δὲ Ἀδμήτῃ, Νικοφῶντος δὲ Ἀδώνιδι, Ἀλκαίου δὲ Πασιφᾷ.

ÆSCHYLUS.

Persæ. ἐπὶ Μένωνος τραγωδῶν Αἰσχύλος ἐνίκα Φινεῖ, Πέρσαις, Γλαύκῃ Ποττιεῖ, Προμηθεῖ.

Argumentum. This has already been cited in the text.

SOPHOCLES.

Philocetes. ἐδιδάχθη ἐπὶ Γλαυκίππου· πρῶτος ἦν Σοφοκλῆς.

EURIPIDES.

Medea. ἐδιδάχθη ἐπὶ Πυθοδάρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἐβδόμην Ὀλυμπιάδα· πρῶτος Εὐφορίων· δεύτερος Σοφοκλῆς· τρίτος Εὐριπίδης· Μῆδεια, Φιλοκτῆτης, Δίκτυς, Θεριστὰς σάτυροι. οὐ σώζεται.

Hippolytus. This has already been cited in the text.

^f Dindorf's *Aristophanes*, ii. 548. On the *Proagon* of *Aristophanes*. A similar suggestion had been already made by Petit.

This is an arrangement which, to my mind, carries with it its own condemnation. For who ever saw a fragment from the List of the Victors interpolated into the midst of the chronological note? The chronological note is uniformly complete in itself, and is succeeded, not crossed and broken into, by the List of the Victors.

Again, a writer attempting to fix the exact date of a Play by a reference to the Olympiad reckoning would in all probability give, not merely the Olympiad itself, but also the *year* of the Olympiad; as in the Arguments of the Agamemnon and Hippolytus, cited above. The only instance to the contrary is to be found in the Argument of the Medea, and there the very phraseology (*κατὰ τὴν Ὀλυμπιάδα*, not *ἐν τῇ Ὀλυμπιάδι*) shows that the writer is not seeking to be definite and exact.

In the present case, therefore, the *βη* or *βην* of the MSS. is rightly placed for signifying, and is required to signify, the year of the Olympiad in which the Play was exhibited: it is wrongly placed for signifying the prize awarded to the Play.

Such are the grounds on which it seems to me most probable that, at the Lenæan festival when Ameinias was Archon, the highest prize of all^g was awarded to the Wasps of Aristophanes.

A further question however remains, viz. to *whom* was that prize awarded? or in other words, in whose name was the Chorus obtained, and the Play exhibited? Did Aristophanes bring it out in his own name, or did he, as the Argument in its present condition alleges, bring it out in the name of Philonides?

Now we know that, at this theatrical contest, one place (either the first or the second) was awarded to a Comedy called the Rehearsal, *Προαγών*. And as the ancient grammarians, whilst frequently referring

^g The Peace, which was exhibited the year after the Wasps, bears evident traces of having been hastily put together to meet a particular emergency: but Aristophanes would hardly have repeated in it an important part of the Parabasis of the Wasps, had not the Wasps itself been received with the highest favour by the Athenian people.

to a "Rehearsal" of Aristophanes, recognize no other Comedy bearing that name, it was long ago suggested by Jungermann,^b and the suggestion has met with universal acceptance, that the Rehearsal which competed with the Wasps was itself the work of the author of the Wasps. It appears therefore that, at this one festival, Aristophanes produced two separate Comedies, the Wasps and the Rehearsal, and was successful with each.

According to the MS. statement, highly improbable in itself, but in this respect followed by Dindorf, both these Comedies were exhibited in the name of Philonides: whilst according to Paulmier's correction, it was the Wasps only, and not the Rehearsal, which was so exhibited. But there are, I think, strong indications to show that Paulmier's correction, though right in assuming that only one Comedy would have been exhibited in the name of Philonides, yet does not itself go to the root of the matter; that in truth Aristophanes brought out the Wasps in his own name; and that it was the Rehearsal, and not the Wasps, which he handed over to Philonides.

In the Parabasis Proper of the Wasps, Aristophanes gives us a sketch of his own dramatic career. At first, he says, he used to father his productions on his friends: like some familiar spirit, he loved to dive into the breasts, and pour his witticisms through the lips of others. After a while, he threw off his disguise, and came forward openly, in his own name, to obtain a Chorus for himself, *χορὸν αἰτεῖν καθ' ἑαυτόν*.ⁱ So, for the first time, he descended into the arena as an avowed and recognized Teacher of Comedy, *ὁ τοῦ χοροῦ διδάσκαλος, χοροδιδάσκαλος, κωμωδοδιδάσκαλος*, or as he expresses it in the Wasps, *πρῶτον ἦρξε διδάσκειν*. Thenceforward he set himself in earnest to the task of ridding the State of its plagues and its nuisances. He became an *ἀλεξίκακος*, a *τῆς χώρας καθαρτῆς*, a Heracles the Destroyer of Monsters. Two Plays had already been so produced: two Labours of Heracles had already been undertaken. In the Knights he had grappled with

^b At Pollux, x. *segm.* 44.

ⁱ Parabasis of the Knights. See also the Parabasis of the Clouds.

the savage Demagogue, loud of tongue and terrible of form: a monstrous apparition, formidable for his own strength and ferocity, and still more so by reason of the cloud of satellites who fluttered about his person, and bristled up the moment he was attacked. This warfare he is still waging in the Wasps, *ἔτι καὶ νυνὶ πολεμεῖ*. In the Clouds he had assailed the Spectral Shapes, the Fevers and Agues of the Sophistical School. This second attempt had proved abortive; although the Comedy with which it was made was (he contends) the best and cleverest Comedy that had ever been put upon the stage. It is in respect of this failure that the Poet in the Parabasis of the Wasps is personally expostulating with the Athenian people. And I do not think that any one can thoroughly enter into the spirit of that expostulation, without feeling that the Play which contains it must of necessity have been exhibited by the poet himself, as his own work, in his own name: that he *could* not, in this Play, have been acting the Familiar Spirit, and pouring his expostulation through alien lips, *ἐπικουρῶν ἐτέροισι ποιηταῖς*. The whole tenor of the expostulation, the attitude which the Poet assumes towards his own previous Comedies, both those which had been fathered on Philonides and Callistratus, and those which he had produced in his own name, seems to me of necessity to imply that the Wasps, like the Knights and the Clouds, with which its Parabasis so closely links it, was exhibited on the Athenian stage as the avowed and recognized production of Aristophanes.

Moreover, we are told by the author of the third section in the compilation *περὶ κωμῳδίας καὶ Ἀριστοφάνους* that the Plays brought out in the name of Philonides^j were those in which Euripides and Socrates were attacked, whilst the Plays in which the Poet treated of politics and public affairs were handed over to Callistratus. It is true that the author of the eleventh section in the same compilation^k tells

^j *ἑδίδαξε πρῶτον διὰ Καλλιστράτου. τὰς μὲν γὰρ πολιτικὰς τούτῳ φασὶν αὐτὸν διδόναι, τὰ δὲ κατ' Εὐριπίδου καὶ Σωκράτους Φιλωνίδῃ.* And see Müller's *Literature of Greece*, chap. xxviii. sec. 1.

^k *διὰ μὲν Φιλωνίδου (ἑδίδασκε) τὰ δημοτικά, διὰ δὲ Καλλιστράτου τὰ ἰδιωτικά.*

a very different story. But it is generally agreed, and all that is known on the subject tends to prove, that the former statement is correct. The Comedies of Aristophanes¹ range themselves under two heads, viz. (1) criticisms on the Demagogues and public affairs; and these, when he did not bring them out in his own name, he seems to have handed over to Callistratus, and (2) criticism on the Sophists and the sophistical poetry of Euripides; and these were the Comedies which fell to the lot of Philonides. We have thus another ground for believing that the Wasps could not have been exhibited in the name of Philonides.^m

But was the Rehearsal a Comedy which the Poet would have been likely to entrust to Philonides? We have every reason to believe that it was. For the Scholiast on the Waspsⁿ expressly informs us that in this Play Euripides was introduced on the stage as the object of the Poet's satire, and Englishmen, at all events, can have no difficulty in imagining how a Comedy on such a subject may have been made subservient to such a purpose.

And on the whole, therefore, I am strongly inclined to believe that Aristophanes brought out the Comedy of the Wasps in his own name: and (possibly because no one competitor was at that time allowed to

¹ No doubt the line of demarcation is not always very clearly defined. Of course political satire is not wholly excluded from the Comedies which deal mainly with Euripides and the Sophists: nor, on the other hand, does Aristophanes refrain from incidentally assailing these last-mentioned objects of his ridicule even in his most thorough-going political dramas. But I do not understand how certain recent critics (Ranke, *Vita Aristophanis*, ed. Meineke, I. xxxix, following Roetscher, *Aristoph.* p. 70, and Bernhardt, *Griech. Lit.* ii. 2. 551) can deny, what seems to me a self-evident fact, that of the Aristophanic comedies some are *specialty* designed and constructed for the one purpose, and some for the other. The *Clouds*, the *Thesmophoriazusæ*, and the *Frogs* naturally fall into one class: the *Acharnians*, the *Knights*, the *Wasps*, the *Peace*, the *Birds*, and the *Lysistrata* as clearly belong to the other.

^m Meineke therefore (*Quæst. Scen.* ii. p. 39) proposes to change the *διὰ Φιλωνίδου* of the Argument into *διὰ Καλλιστράτου*. However, in his subsequent edition of Aristophanes he simply acquiesces, like most recent editors, in Dindorf's arrangement of the passage.

ⁿ On line 61. *οὐ μόνον ἐν τούτῳ τῷ δράματι* (the *Thesmophoriazusæ*) *εἰσῆκται οὕτως Εὐριπίδης, ἀλλὰ καὶ ἐν τῷ Προαγῶνι καὶ ἐν τοῖς Ἀχαρνεύσιν.*

exhibit two comedies at one contest) handed over the Euripidean comedy of the Rehearsal to be exhibited in the name of Philonides. And the List of Victors should, I think, stand as follows :—

καὶ ἐνίκα πρῶτος* Φιλωνίδης Προαγῶνι δεύτερος* Λεύκων Πρέσβεσι τρίτος,

a reading which differs from that of the MSS. merely by the insertion of a single letter, β' (δύτερος), and does not require (as Paulmier's correction requires) the insertion of the name of another competitor.

And in support of this reading I would add two other observations, which, however trivial they may appear in themselves, are perhaps not absolutely unimportant in considering what is the most probable emendation of an admittedly corrupt text. (1) In every Argument which tells us that the Comedy to which it is prefixed obtained the highest place, the words are simply πρῶτος ἦν,^o or πρῶτος ἐνίκα, *without repeating the victor's name*. It would therefore be a departure from the ordinary style of these Arguments to read (as Paulmier reads) ἐδιδάχθη διὰ Φιλωνίδου καὶ ἐνίκα πρῶτος Φιλωνίδης. (2) In the List of Victors, as a general rule, the ordinals, πρῶτος, δεύτερος, τρίτος, maintain the same relative position throughout. It is either πρῶτος A. δεύτερος B, τρίτος C, or A πρῶτος, B δεύτερος, C τρίτος, not πρῶτος A, . . . C τρίτος. It would therefore be a departure from the ordinary style to read (as Dindorf reads) πρῶτος Φιλωνίδης Προαγῶνι, Λεύκων Πρέσβεσι τρίτος. On the other hand the reading which I propose is in every point in minute conformity with the ordinary style of these theatrical Arguments.

The only difficulty arises from the circumstance that the words διὰ Φιλωνίδου are found in the preceding chronological note. But inasmuch as the MS. reading of the List of the Victors, καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι Λεύκων Πρέσβεσι τρίτος, can be brought into the ordinary form in no other way than by inserting δεύτερος after Προαγῶνι, so as to make Philonides take the second place with the Rehearsal:

* See the Arguments, cited above, of the Acharnians, the Knights, and the Frogs.

inasmuch as it is extremely improbable, if not impossible, that both Plays should have been brought out in his one name: and inasmuch as the Parabasis of the Wasps assumes throughout that this Play was exhibited in the name of Aristophanes himself, and indeed the Wasps did not, as the Rehearsal did, belong to the class of Comedies usually assigned to Philonides, we may, I think, safely conclude that the words *διὰ Φιλωνίδου* crept into the text *after*, and as a natural consequence of, the corruption of the List of the Victors.

In my opinion therefore Aristophanes gained the first place with the Wasps: and Philonides (his nominee) the second with the Rehearsal: and the whole passage should be read as follows:—

*ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμεινίου [δι' αὐτοῦ τοῦ Ἀριστοφάνους] ἐν τῇ πρῇ Ὀλυμπιάδι ἔτει
β' εἰς Λήναια καὶ ἐνίκα πρῶτος· Φιλωνίδης Πρωγάωνι δεύτερος· Λεύκων Πρέσβεσι τρίτος.*

Of the Rehearsal of Aristophanes only ten insignificant fragments are known to exist: and they afford us no clue to the character or construction of the plot. Of Leucon's Ambassadors no remains have been discovered.

The Wasps was exhibited only ten months later than the Clouds. And when we consider the long preparations which must inevitably have been required before a Comedy could be put upon the stage, the time consumed first in obtaining and then in educating the Chorus, the numerous rehearsals, and all the various preliminaries essential to the success of the undertaking, we cannot doubt that the Wasps was not merely on the stocks, but far advanced towards completion, before the defeat of the Clouds occurred. And I think that we trace the effects of that defeat, not only in the indignant expostulations which the Poet addresses to his audience, but also in the singular and striking inequality which we find between different portions of this one Comedy of the Wasps. The victory of the Wine-flagon over the Clouds was something more than the victory of Cratinus over Aristophanes: it was the victory of the coarse buffoonery, the *φόρτος*, of the older

drama over the higher, purer, and more intellectual humour with which the younger Poet was endeavouring to supplant it. The grand earlier scenes of the *Wasps* which follow the entrance of the Chorus—scenes, shown by the great prodigality of metres, and still more clearly and unmistakeably by the prevalence of the long Aristophanic verses, to have been especial favourites of their author;—the noble Poetry of the Strophe and Antistrophe, of the Epirrhema and Antepirrhema; and the orchestral contest with which the Play concludes, were written (is it fanciful to believe?) when Aristophanes was still in the full tide of unbroken success, buoyed up by the glory of his past career, sanguine of a still more splendid triumph with the *Clouds*, and believing himself to be the destined regenerator of the Athenian stage. The servile jokes, the jests cut upon the audience at the commencement of the Play, the tipsy pugnacity of Philocleon, were added when Aristophanes had been taught that if he would retain his position as the successful and popular poet of the day, he must not altogether discard the broad farce, the laughable personalities, the vulgar scurrility of his immediate predecessors. Nor is this mere conjecture. The tipsy scenes we can with something like certainty pronounce to be an extraneous element, foreign to the original scheme of the Play. It is impossible^p that either the little choral ode (1450—1473) felicitating Bdelycleon on the probable success of his experiment, or the subsequent harangue of Xanthias describing the effect of the long untasted wine upon his old master, should in their original conception have been preceded by a series of farcical scenes, showing that the experiment had already been tried and had already failed, and that the wine had already been tasted with the result to be expected rather than desired. Nor again is it easier to reconcile the introductory dialogue of the slaves with the behaviour and the statements of the Chorus when they first appear upon the stage. According to the narrative of Xanthias, the attempts to wean Philocleon from his dicastic occupations had extended over a

^p This idea is more fully developed in the notes. See the notes on lines 1292, 1301, 1341, 1450, 1474, 1476, and 1479.

considerable period of time, and been attended with incidents which must have become notorious to his fellow-dicasts. On one occasion he is confined for the night in Ægina, and crosses the straits in early morn to be present at the opening of the Courts; on another, he actually enters the Court in the guise and with the timbrel of a Corybant.^a But when the Chorus appear, they speak of a very different state of things. According to *their* statements, they call every morning to summon forth their friend, and he is invariably ready to accompany them to the Court. Nothing whatever has happened to interrupt the regularity of his attendance; he had come yesterday;† they cannot imagine why he does not come to-day. When they find him detained a prisoner in his own house, they are in absolute ignorance of the name and motives of his detainer, and it is with the utmost surprise, not unmingled at first with incredulity,[‡] that they hear of Bdelycleon's designs. In each case therefore we have solid grounds for believing that the scenes which appeal to the lower tastes of the audience were added by an after-thought, and formed no part of the original scheme of the Play.

Yet notwithstanding the introduction of much that might better have been omitted, the *Wasps* is in my judgment inferior[§] to few of the Aristophanic comedies in elaboration and artistic excellence: and had its subject been as generally interesting as those of the *Clouds*, the *Frogs*, and the *Thesmophoriazusæ*, it would probably have been reckoned amongst the poet's most successful performances. It abounds

^a Indeed, even before the persecution commenced he had not, according to Xanthias, been accustomed to proceed to the Court in company with his fellows: he used to steal there overnight, and wait in solitary expectation till the doors were opened.

[†] διὰ τὸν χθιζὺν ἄνθρωπον.—*Wasps*, 261.

[‡] ὦ μάταιε.—*Wasps*, 338.

[§] A. W. von Schlegel, as is well known, pronounced the *Wasps* to be the feeblest of all the extant plays of Aristophanes: too limited in its subject; too much spun out in its action. Mr. Mitchell on the other hand, in his preface to the *Wasps*, declares it to be the most dexterous of all the Aristophanic comedies; and K. O. Müller, in his *History of Greek Literature*, endorses Mr. Mitchell's view, and affirms the *Wasps* to be undoubtedly one of the most perfect of the plays of Aristophanes.

with genuine hearty wit and graphic vigorous strokes of satire;^u but the subject with which it deals evokes no wide-spread sympathy in the modern world, and the Play can therefore find no interest save such as itself creates. Socrates, Æschylus, Euripides,—these are names which stir the mind of a modern reader as they stirred the mind of an ancient spectator: but who cares to hear of dicasts and dicasteries? Law and Law-courts, no very fascinating subject even to a professional lawyer, are something more than dry and uninviting, they are positively repulsive, to the world at large.

* And it is, no doubt, the universal opinion that the Wasps is a criticism on the Athenian dicasteries; an exposure of the unrighteousness of their proceedings; a bitter satire on the dicasts themselves. Mr. Grote is merely stating the popular view as well as his own, when he says^v that “the poet’s purpose was to make the dicasts appear monsters of caprice and injustice.”

Now I venture to think that this is an entire and absolute misapprehension of the intent and purpose of the Wasps. I do not believe that the Play was in any sense aimed at, or that the mind of Aristophanes was in any measure alive to, the manifold defects of the dicastic system. And as to the old dicasts themselves, they are nothing more or less than the representatives of his own favourite *Μαθητομαχαι*, the relics of that heroic Past, which Aristophanes was never weary of contrasting with the degenerate Present. In the Epirrhema he describes, in the noblest and most glowing eulogy that ever flowed from the lips of a Comedian, who and what the dicasts were. I will not cite the passage here. I refer the reader to the original. Let him carefully peruse the Strophe, the Epirrhema, and the Antistrophe, and

^u They find no echo in *Les Plaideurs*, the feeble and insipid play which Racine intended as an imitation of the Wasps. There is considerable Aristophanic spirit in a little fragment of academic satire, “The Cambridge Dionysia” (a parody on the Wasps), contained in “The Ladies in Parliament, and other Pieces, by G. O. Trevelyan. Cambridge: Deighton, Bell, and Co., 1867.”

^v History of Greece, Part ii. chap. vi. note.

say if the men whose deeds and characters are there depicted are men whom (to use Mr. Grote's expression) the poet is intending to hold up to reprobation as "monsters of caprice and injustice!"

Doubtless he does not exempt them from his strokes of wit and satire; for, once thoroughly in his comic vein, Aristophanes spares neither friend nor foe: not even Æschylus in the *Frogs*; not even Nicias and Demosthenes in the *Knights*.

In truth the young Poet, when he wrote the *Wasps*, was thinking of something altogether different from an attack upon dicasts and dicasteries. He was regarding the dicasts, not as a legal tribunal to be criticized, but as a political power to be conciliated. From the very commencement of his career he had believed, and proclaimed, himself to be the champion of Truth and Justice, going forth in their strength^w to smite and overthrow the Twin Powers of evil which were, in his judgment, undermining the foundations of the greatness and glory of Athens. On the one hand he attacks the Sophistical School, as corrupting by its sceptical philosophy the very well-springs of the simple piety, the unreasoning instinctive virtue in which the Men of Marathon had been formed and nurtured;^x on the other, he attacks the Demagogues, as maintaining their lofty position, not for the purposes of Panhellenic patriotism, nor yet by force of superior wisdom or integrity; but for their own selfish ends, and by flattering the vanity, consulting the tastes, and pandering to the prejudices of the Athenian populace.

And the *Wasps* is merely one phase^y in the combat which the Poet

^w πρὸς ταῦτα Κλέων καὶ Παλαμάσθω,
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω·
τὸ γὰρ Εἶ μετ' ἐμοῦ καὶ τὸ ΔΙΚΑΙΟΝ
ξύμμαχον ἔσται.—*Acharnians*, 659.

^x Cf. *Clouds*, 985,

ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα
ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμῇ παιδείῃς ἔθρεψεν.

^y See *Wasps*, 1037. M. Fallex (*Théâtre d'Aristophane*, i. 241) observes that Philocleon is the Demos of the *Knights* in another dress. The observation is a just one. It is the same honest simple old Athenian who is represented in both Plays:

was waging against the Demagogues. It has for its object the rupture of the alliance which existed between the Demagogues on the one hand, and the dicasts, who constituted their main support and stay in the popular assemblies, on the other. And this object Aristophanes endeavours to compass, by showing that while the Demagogues affected to flatter and patronize the dicastic system, they in reality reserved to themselves all the substantial benefits and fruits of the alliance, and left the dicasts to pine and starve in a state of abject and degraded poverty.

In the earlier scenes, which constitute the real plot and framework of the Comedy, the contrast between the public pretensions and the domestic poverty, the *res angusta domi*, of the Athenian dicasts is everywhere painted in the most glaring colours. They are brought on the stage as feeble old men, groping their way through the mud in the dark with the aid of a common lanthorn, and ill able to afford the oil required even for that scanty illumination. Their talk is of pot-herbs: their reminiscences are of the humblest amusements of camp life: and they are struck with astonishment and consternation at the inconsiderate audacity of a child who dares to ask for anything so far beyond the means of a dicast as a homely treat of common figs.

*Is it not enough that I
With this paltry pay must buy
Fuel, bread, and sauce for three?
Must I needs buy figs for thee!*

Why if the Courts are not open, the whole family will have to go supperless to bed.

Passing over the animated skirmishes which are merely preliminary to the grand attack, we come to the main contest of the Play, and the whole matter is solemnly debated, *pro* and *con*, in those *λόγοι δικανικοὶ* which Aristophanes (though he derides their use by Euripides) is himself so fond of employing;² and which are certainly nowhere more

and, in both, Aristophanes labours to open his eyes to the same fact, viz. that he is tricked and deceived by the demagogues in whom he confides.

² And which would doubtless be keenly relished by an Athenian audience.

appropriate than in a *κομῶδία δικαστική*. And these set arguments are an infallible test of the real object and purpose of the Play.

What then is the matter debated in the Wasps? Does the discussion turn on the excellencies and defects of the dicastic system? No allusion whatever is made to the subject: there is not a word which can lead us to infer that Aristophanes had ever given it even a passing thought. The one matter referred to arbitration, the one matter debated, the one matter decided is this, Are the dicasts, as the Demagogues tell them, really lords of all, or are they in reality mere tools and slaves of the Demagogues themselves? The whole of Philocleon's harangue is an elaborate argument in support of the proposition that the dicastic office is an *ἀρχὴ μεγάλη*:^a whilst Bdelycleon, on the contrary, exerts himself to prove that it is nothing more or less than a *μεγίστη δουλεία*.^b The very names of the debaters disclose the true object of the debate: the one is the admirer, the other the opponent, of the ruling demagogue of the hour.

I need not pursue the matter further: some additional observations upon it will be found amongst the notes: but the Play itself is before the reader, and he can form his own opinion upon the accuracy or inaccuracy of the theory here propounded.

It is therefore merely incidentally, and not for its own sake, that the Poet deals with the dicastic system; and an intimate knowledge of its details is in no way essential to a right understanding of the Play. However, the reader should of course be acquainted with the general features and outline of the system, with the general character of the Athenian Heliaea.

The name Heliaea^c signifies an assemblage, a concourse, a congrega-

^a Wasps, 518, 548-9, 575, 577, 619, 678, &c.

^b Wasps, 517-8, 602, 653, 681-2, &c.

^c The name is unquestionably derived from, or connected with, such words as *ἐλίσσειν* or *ἐλίσσιν*, to *convoke*, *assemble*. In *Lysistrata*, 93, the Laconian says,

τίς δ' αὖ ἐΤΝΑΑΙΑΞΕ τόνδε τὸν στόλον
τὸν τῶν γυναικῶν;

tion: and it was no doubt originally employed as an appellation of the general assembly of the People, by or before^d which, in the early heroic ages of Hellas, all matters of importance affecting the community were publicly discussed and decided. In divers of the Hellenic communities^e the name still lingered on, even in historic times, as descriptive of the People assembled for their ordinary political purposes. But at Athens,—at what precise period, and through what precise stages we cannot tell,—the name acquired a more restricted signification: and we there find it exclusively applied to the People assembled in their judicial capacity.

And of course the judicial affairs of an Imperial city, a great and enterprising mercantile community, could not long be transacted by a tribunal so absolutely indefinite and fluctuating as a general assembly of the People, or indeed by any single tribunal whatever. And accordingly the right of attending the *Heliæa* was no longer granted to every Athenian citizen: whilst on the other hand the *Heliæa* itself was for ordinary practical purposes divided into various committees or sections, each sitting as a separate assembly, but each retaining the name and wielding the authority of the entire *Heliæa*. Every registered citizen might still attend, and vote in, the *ἐκκλησία* or political assembly: but the number of citizens entitled to attend, and vote in, the *Heliæa* or

And cf. line 380 of the same Play. Another old word from the same source was *ἀπελλάζειν*, which is found in the rhetra brought by Lycurgus from Delphi, and is explained by Plutarch (Lyc. cap. 6) as the equivalent of *ἐκκλησιάζειν*. The other derivations suggested for the name *Heliæa* are unworthy of serious consideration.

^d On the real and effective part taken by the People in these proceedings, see some good remarks by Mr. Gladstone, *Homer and the Homeric Age*, iii. 126, "The Agora:" and *Juventus Mundi*, chap. xi.

^e "The usual name of a public assembly in the Doric states was *ἀλία*. This is the name by which the Spartan assembly is called in Herodotus, vii. 134: and it is used also in official documents for those of Byzantium, Gela, Agrigentum, Coreyra, and Heraclea: *ἀλιαία* was the term employed by the Tarentines and Epidamnians: the place of assembly amongst the Sicilian Dorians was styled *ἀλιαεῖον*."—Müller's Dorians, Book iii. chap. v. sec. 9. And see the learned notes to the same effect in Alberti's Hesychius s.v. *Ἀλιαίων*. On the origin of the Athenian *Heliæa* some useful remarks will be found in Grote's Greece, Part ii. chaps. xi. and xxxi.

judicial assembly was limited to six thousand:^f and these were all required to be over thirty years of age,^g not indebted to the state, and in the full possession of their rights and privileges as Athenian citizens.

But it is of the utmost importance to remember that these six thousand citizens always considered themselves, and were by others considered, not as a mere professional Court, but as the Athenian People^h in *Heliæa* assembled. *ἄνδρες Ἀθηναῖοι*, "Ye men of Athens," was the proud title with which they were addressed by the speakers who pleaded before them. And such phrases as *τὸ ὑμέτερον πλῆθος*,ⁱ and *τὸ ὑμέτερον κοινόν*, are used as freely of the limited judicial assemblies, as they would be of the general political assembly. "Ye voted this expedition," "*ye* passed that resolution," say the orators to the *Heliæa*: when they mean that the expedition was voted or the resolution passed by the Athenian people in a regularly constituted *Ecclesia*. Indeed it would, in many cases, be impossible from the mere form and style of

^f It seems certain that 6000 citizens and no more were privileged to attend the *Heliæa*, and exercise the *Heliastic* or, as it was otherwise called, the *dicastic* office. The passages cited in support of this proposition from Aristophanes (*Wasps*, 662) and Andocides (*de Myst.* 17, *ἐγράψατο τὸν Σπείρσιππον παρανόμων καὶ ἠγωνίστατο ἐν ἑξακισχίλοις Ἀθηναίων, καὶ μετέλαβε δικαστῶν τοσούτων οὐδὲ διακοσίας ψήφους ὁ Σπείρσιππος*) do not necessarily imply the existence of a fixed and definite limit. But the circumstance that the *Heliasts* were commonly spoken of as *οἱ ἑξακισχίλιοι* is, I think, entirely conclusive: *πρυτανεῖα, ἀργυρίον τι, ὃ κατατίθεται ὑπὸ τῶν δικασομένων, καὶ δίδεται δικαστικὸν τοῖς ἑξακισχίλοις*.—Scholiast on Plato's *Laws*, Book xii., *Suidas* s.v. *Πρυτανεῖα*. Doubtless, in ordinary times, the great bulk of the unemployed population would seek to take part in the judicial as well as the political assemblies, and many more than 6000 citizens would be candidates for the *Heliastic* privileges. But there may well have been periods, especially during the great demand for soldiers and sailors occasioned by the Peloponnesian War (see *Lysistrata*, 99—104), when the number of duly qualified citizens at leisure to attend the judicial assemblies would fall below 6000: and it is impossible to suppose that any one would be elected a member of the *Heliastic* body without his own consent. We must therefore regard 6000 as the *maximum*, not the necessary number.

^g *ἐδίκασον οἱ ὑπὲρ τριάκοντα ἔτη, ἐκ τῶν ἐπιτίμων καὶ μὴ ὀφειλύντων τῷ δημοσίῳ*.—Pollux, viii. segm. 122.

^h They are indeed frequently described as if they consisted of the entire population: *πάντες ὤμνον Ἀθηναῖοι τὸν ὄρκον τὸν ἡλιαστικόν*.—Harpocration (s. v. "*Ἀρδηττος*").

ⁱ See the notes on *Wasps*, 593, 917.

a speech to determine whether it is in the *ἐκκλησία* or in the *ἡλιαία* that the Athenians to whom it is addressed are for the time assembled.

In a similar spirit Xenophon¹ (assuming him to have been the author of the treatise *de Republicâ Atheniensium*) observes that if the Allies had not been compelled to transact their law-suits at Athens, they would have paid their court to those only of the Athenians who happened,—in the character of generals, trierarchs, or ambassadors,—to visit the provincial cities: whereas now, he says, being under the necessity of submitting their litigation to *a tribunal which is none other than the Athenian Demus itself* (οὐκ ἐν ἄλλοις τισὶν ἀλλ' ἐν τῷ δήμῳ), they find it their interest to flatter and make much of the entire Athenian People.

To an Aristophanic commentator, however, it is possibly a matter of greater importance to ascertain in what aspect the question presented itself to the individual mind of Aristophanes. And this may, I think, be sufficiently gathered from the functions ascribed by the Poet to the Demus in his carefully elaborated Comedy of the Knights. The Demus of the Knights is emphatically the Athenian People in their full political character: the people who fought at Salamis, who assemble in the Pnyx, who decide on all questions of Peace and of War. And yet it is He who sits in the dicasteries and receives his three obols a day. The surest road to his afflictions is to lighten his dicastic duties, to allow him to rise for the day when he has got through, and given his decision on, a single cause. ὦ Δῆμε, cries Cleon,

ὦ Δῆμε λούσαι, πρῶτον ἐκδικάσας μίαν,
ἐνθού, ῥύψησον, ἔντραγ', ἔχε τριώβολον.^k

¹ εἰ μὲν μὴ ἐπὶ δίκας ἦσαν οἱ σύμμαχοι, τοὺς ἐκπλέοντας Ἀθηναίων ἐτίμων ἂν μόνους, τοὺς τε στρατηγούς καὶ τοὺς τριηράρχους καὶ πρέσβεις· νῦν δ' ἠνάγκασται τὸν δῆμον κολακεύειν τῶν Ἀθηναίων εἰς ἕκαστος τῶν συμμάχων. γινώσκων ὅτι δεῖ μὲν ἀφικόμενον Ἀθήναζε δίκην δοῦναι καὶ λαβεῖν, οὐκ ἐν ἄλλοις τισὶν, ἀλλ' ἐν τῷ δήμῳ, ὅς ἐστι δὴ νόμος Ἀθῆνησι. καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις, καὶ εἰσιώτος τοῦ ἐπιλαμβάνεσθαι τῆς χειρός. διὰ τοῦτο οὖν οἱ σύμμαχοι δοῦλοι τοῦ δήμου τῶν Ἀθηναίων καθεστᾶσι μᾶλλον.
—De Rep. Ath. i. 18.

^k Knights, 50, 51. This is addressed to the *Demus*: in the Wasps, Philocleon says of the *dicasts*.

And when the Rival Demagogues are attempting to outbid each other for the first place in their master's favour, Cleon promises to serve and cherish the Demus, and procure him, by fair means or foul, his daily dicastic pay of three obols, and brings forward an oracle which pictures the Demus of the Future seated in Arcadia, the central state of Peloponnesus, and there plying his Heliastic office and dispensing justice at a salary of five obols a day.

ἔστι γὰρ ἐν τοῖς λογίοισιν
ὥς τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντάβολον ἡλιάσασθαι
ἦν ἀναμείνῃ· πάντως δ' αὐτὸν θρέψω ἄγῳ καὶ θεραπέυσω,
ἐξευρίσκων εὐ καὶ μαρῶς ὁπόθεν τὸ τριώβολον ἔξει.¹

But his opponent has even a more attractive oracle than this; one which represents the Athenian Demus discharging his Heliastic duties, and surrounded with luxurious dainties, not in any petty Hellenic state, but in Ecbatana, the capital of the Medes.

χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.^m

In the view of Aristophanes therefore, as in fact, the Heliasts (or as they were otherwise called, the dicasts) are none other than the Athenian People assembled in their judicial character.

We may see from these facts how it was that, of all persons discharging public duties in Athens, the dicasts alone were ἀντιπεύθνοιοι, absolutely free from all responsibility. They were themselves the Sovereign People. To them all magistrates and officials were naturally liable to render an account: whilst there was no power on earth to whom they themselves could be made accountable.

I have dwelt the longer on this complete identification of the dicasts

ἐν τῷ δήμῳ γνώμην οὐδεὶς πάποτ' ἐνέκησεν, ἐὰν μὴ
εἴπῃ τὰ δικαστήρι' ἀφείναι πρῶτιστα μίαν δικάσαντας.—Wasps, 594-5.

Compare also what is said of the Demus in Knights, 60, with what is said of the dicasts in Wasps, 597.

¹ Knights, 797—800.

^m Knights, 1089. For another identification of the Demus and the dicasts, see Knights, 894—900.

with the People at large, because it is a point which has never been sufficiently observed by Aristophanic commentators, and one result has been a series of grave errors in the interpretation of the Wasps, involving in some instances actual alterations of the text.

The famous *τριώβολον*, the source of such abundant witticisms in the Comic Poets (and which has already been more than once mentioned in the preceding pages), was the pay which each member of the Heliastic assembly received for each day of attendance on his dicastic duties. The system of paying the dicasts was introduced by Pericles:^a and doubtless from its very commencement^o the payment for a day's work had been fixed at the sum of three obols. The payment had naturally a special attraction for the poorer classes, and it ultimately came to be regarded as a mode of providing out of the finances of the state for the needy population of Athens.

These six thousand Heliasts^p are believed to have been elected by

^a τὰ δικαστήρια μισθοφόρα κατέστησε.—Aristotle, Politics, Book ii. last chapter. Mr. Grote's interpretation of these words, "Pericles established for the first time the paid dicasteries," has been received with general disapprobation, and is clearly wrong. The meaning is that Pericles inaugurated the system of paying the dicasteries. The dicasteries themselves were already established. It is mainly to this system, I suppose, that Plato alludes in Gorgias, cap. 71. ἀλλὰ τότε μοι εἶπέ, says Socrates there, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι, ἢ πᾶν τοῖνατιόν, διαφθαρηῖναι ὑπ' ἐκείνου. τοῦτ' ἂν ἔγωγ' ἀκούω, Περικλέα πεποιηκέναι Ἀθηναίους ἀργούς καὶ δειλοὺς καὶ λάλους καὶ φιλαργύρους, εἰς μισθοφορίαν πρῶτον καταστήσαντα.

^o Hermann (Preface to the Clouds of Aristophanes) has in my judgment completely refuted the notion of M. Boeckh (Public Ec. ii. 15) and others that the pay was originally one obol, and was increased by Cleon. And see Grote's Greece, II. xlii. Indeed, had the *τριώβολον* been due to Cleon, he would certainly have been made to put forward, in the Knights, this claim to the gratitude of the Demos.

^p All the details of the Heliastic arrangements are in the highest degree obscure and doubtful. We have no trustworthy information on the subject. The statements most positively enunciated and most strongly held by modern writers are nothing more than the merest guesses, inferences drawn from the confused and conflicting notices of scholiasts and grammarians who themselves knew nothing of the matter. No one who has not thoroughly investigated the subject can form any idea of the hopelessly shifting and shadowy nature of the foundations upon which we have to build. There is no sure footing anywhere: every proposition which is advanced on the authority of one grammarian may at once be contradicted on the authority of

lot^a from amongst the properly qualified candidates. But before they could sit and vote in the Heliastic assembly, they were required to take the Heliastic oath. This oath was publicly administered to the entire Heliastic body on a piece of rising ground, called *Ardettus*,¹ outside the city walls, on the banks of the Ilissus, and looking down upon the Panathenaic stadium. The only provision which it is necessary to mention here is the declaration (to which reference is twice made in the *Wasps**) that the Heliasts would give a fair and impartial hearing to both sides, to the Accuser and the Accused.

others. The first critic who in recent times has attempted to draw some order out of the chaos in which the matter was left by Meursius, Potter, Petit, and others, was A. Matthiæ in the dissertation, contained in his *Miscellanea Philologica, de Judiciis Atheniensium*. A more important contribution was the learned and excellent treatise of G. F. Schömann, *De Sortitione Judicum apud Athenienses*, republished in his *Opuscula Academica*, vol. i. p. 200, with the Appendix, *de Dicasteriis*, id. p. 220; *Animadversiones de Judiciis Heliasticis*, id. p. 230; and *de Judiciorum suffragiis occultis*, id. p. 260. A third was a treatise by F. V. Fritzsche (*De Sortitione Judicum apud Athenienses commentatio*, Lipsiæ, 1835), written with his usual learning, acuteness, and extravagance. Schömann's views have obtained very general currency amongst scholars, and they are accepted *en bloc* by Mr. Grote, who enunciates and expounds them in a very masterly manner. In the ensuing remarks on the Heliastic arrangements I am of course under great obligations to these eminent writers, although I am in many points unable to adopt the conclusions at which they arrive. Richter's voluminous *Prolegomena* to the *Wasps* contribute nothing of any value to the elucidation of the subject.

^a The passages cited by Schömann and Fritzsche to prove this point may possibly refer to the subsequent division of the Six Thousand into sections. But the fact appears to be stated at the close of the Second Book of Aristotle's *Politics* in an important paragraph which both Schömann and Fritzsche overlook. "Some blame Solon," says Aristotle, "because he made κύριον τὸ δικαστήριον πάντων, κληρωτὸν ὄν."—Whether the Six Thousand were all chosen from the qualified citizens generally, or whether, as the grammarians say, a certain number was taken from each tribe, must be considered doubtful.

¹ Harpocration s. v. "Ἀρήττος. ἐν τούτῳ δημοσία πάντες ὤμνον Ἀθηναῖοι τὸν ὄρκον τὸν Ἡλιαστικόν.—Pollux, viii. segm. 122. For other authorities on this point see Schömann, *Opusc. Academ.* i. 202, note; Fritzsche, *De Sortitione*, p. 7.

^{*} *Wasps*, 725, 920. καὶ γὰρ αἰσχρὸν—παρ' ὑμῖν δὲ μηδὲ τῶν ἴσων τυγχάνειν τοὺς κινδυνεύοντας τοῖς συκοφαντοῦσιν ἀλλ' ὁμύναι μὲν καθ' ἕκαστον ἐνιαυτὸν, ἧ μὴν ὁμοίως ἀκροάσθαι τῶν κατηγορούντων καὶ τῶν ἀπολογουμένων κ.τ.λ.—Isocrates *περὶ Ἀντιδόσεως*, 21. τὸν ὄρκον, says Demosthenes, ἐν ᾧ καὶ τοῦτο γέγραπται τὸ ὁμοίως ἀμφοῖν

And as the Heliastic oath was repeated every year, it is inferred that the Heliastic office lasted for one year only,¹ and that at the end of the year a new general election took place.²

No doubt this seems hardly consistent with the working of the system

ἀκροάσασθαι.—De Coronâ ad init. The oration of Demosthenes contra Timocr. 746, gives the Heliastic oath as follows:—

Ψηφιοῦμαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τοῦ δήμου τῶν Ἀθηναίων καὶ τῆς βουλῆς τῶν πεντακοσίων καὶ τύραννον οὐ ψηφιοῦμαι εἶναι οὐδὲ ὀλιγαρχίαν οὐδὲ ἐάν τις καταλήῃ τὸν δῆμον τῶν Ἀθηναίων, ἢ λέγῃ ἢ ἐπιψηφίσῃ παρὰ ταῦτα, οὐ πείσομαι οὐδὲ τῶν χρεῶν τῶν ἰδίων ἀποκοπὰς, οὐδὲ γῆς ἀναδασμὸν τῆς Ἀθηναίων, οὐδ' οἰκιῶν οὐδὲ τοὺς φεύγοντας κατὰξω οὐδὲ ὦν θάνατος κατέρχεται, οὐδὲ τοὺς μένοντας ἐξεῶ παρὰ τοὺς νόμους τοὺς κειμένους καὶ τὰ ψηφίσματα τοῦ δήμου τῶν Ἀθηναίων καὶ τῆς βουλῆς, οὐτ' αὐτὸς ἐγὼ, οὐτ' ἄλλον οὐδένα ἐάσω οὐδὲ ἀρχὴν καταστήσω ὥστε ἄρχειν ὑπεύθυνον ὅντα ἑτέρας ἀρχῆς καὶ τῶν ἐννέα ἀρχόντων καὶ τοῦ ἱερομνήμονος καὶ ὅσοι μετὰ τῶν ἐννέα ἀρχόντων κυμαίνονται ταύτῃ ἡμέρᾳ, καὶ κήρυκος καὶ πρεσβείας καὶ συνέδρων, οὐδὲ δις τὴν αὐτὴν ἀρχὴν τὸν αὐτὸν ἄνδρα, οὐδὲ δύο ἀρχὰς ἄρξαι τὸν αὐτὸν ἐν τῷ αὐτῷ ἑνιαυτῷ οὐδὲ διῶρα δέξομαι τῆς Ἡλιάσεως ἕνεκα, οὐτ' αὐτὸς ἐγὼ, οὐτ' ἄλλος ἐμοί, οὐτ' ἄλλοι εἰδότες ἐμοῦ, οὔτε τέχνη οὔτε μηχανῇ οὐδεμιᾷ καὶ γέγονα οὐκ ἑλαττον ἢ τριάκοντα ἔτη καὶ ἀκροάσομαι τοῦ τε κατηγοροῦ καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν, καὶ διαψηφιοῦμαι περὶ αὐτοῦ οὗ ἂν ᾖ ἢ ὁ δίκαιος. ἐπόμενναι δία, Ποσειδῶνα, Διμήτρε! καὶ ἐπαρώμαι ἐξώλειαν ἐμαυτῷ καὶ οἰκίᾳ τῇ ἐμαυτοῦ, εἴ τι τούτων παραβαίνομι· εὐορκοῦντι δὲ πολλὰ κάγαθὰ εἶναι.

But we cannot safely assume that this is really the genuine oath: it occurs in a part of the speech which is on other grounds suspected to be spurious: it contains some very unlikely provisions: and it actually omits that one special clause so often mentioned (Demosthenes contra Lept. 492; contra Aristocr. 652; contra Boeotum de nomine, 1006; Æsch. in Ctes. cap. 3; Pollux, viii. segm. 122), that in all cases to which the law extended the Heliast would decide according to law: and that where the law was silent he would decide the right according to the best of his judgment. To account for this, Wolfe (at Demosth. contra Lept. ubi supra) and Fritzsche (p. 7) suppose two oaths, one to be taken yearly and one daily; contrary to all probability.

¹ See Wasps, 400, and the note there. "In eo," says Schömann, p. 201, "plerique omnes nunc consentiunt, Heliastarum numerum fuisse 6000, eosque in singulos annos sorte ductos."

² "Nam jusjurandum annuum sine annuâ sortitione esse non potuit," says Schömann, p. 201. And the argument is accepted and repeated by Fritzsche (p. 5), who is not usually over ready to adopt the reasonings of Schömann. "Nam, ut recte Schoemannus," he says, "jusjurandum annuum sine annuâ sortitione ne cogitari quidem potest." This is putting the case much too high. But undoubtedly the annual repetition of the Heliastic oath (which is established by the passage already cited from Isocrates περὶ Ἀντιδόσεως, 21, ὁμνῆσαι καθ' ἕκαστον ἑνιαυτὸν ἢ μὴν ὁμοίως ἀκροάσασθαι τῶν κατηγορούντων καὶ τῶν ἀπολογουμένων) does seem to point very clearly to an annual reconstruction of the Heliastic body.

as portrayed in the Wasps. The old dicast fears that the Court may be closed for the day; but he nowhere apprehends that next year he may not be a dicast at all: he evidently considers (and the whole tone of the Play would lead us to suppose) that he can continue to hold the dicastic office, and draw his dicastic pay, as long as he may think proper. However, if the purpose of the Poet were what I believe, and have attempted to prove, it to have been, he may not have held himself bound to strict technical accuracy of detail. And, besides, the many exceptional circumstances in operation during the Peloponnesian War—on the one hand the presence in the city of a vast needy population herding in from the country round, and dependent in many cases on the dicastic pay for their daily subsistence: on the other, the call for all able-bodied men to serve in the fleets and armies of Athens—would necessarily produce great changes and irregularities in the ordinary working of all the machinery of the state. And it may well have been that during the stress of the war a man, once a dicast, might (if so minded) be always a dicast. At any rate there are many other allusions in the Wasps which, if they are to be taken as strictly and literally correct, show that the system at work during the Peloponnesian War was not exactly identical in all its details with that which we find delineated or implied by authors of a later date.

Immediately after the election of the Six Thousand Heliasts, they were distributed* and marshalled, by ballot, into ten sections or committees, distinguished respectively by the first ten letters† of the

* This double process of election and distribution seems to be mentioned by Demosthenes (in *Aristogit.* i. 778). ἀλλ' ὑμεῖς αὐτοί, he says to the dicasts, πάντων ἄρτι κληρουμένων Ἀθηναίων, καὶ πάντων εὖ οἷδ' ὅτι βουλομένων εἰς τοῦτο λαχεῖν τὸ δικαστήριον, μόνοι δικάζεθ' ἡμῖν. διὰ τί; ὅτι ἐλάχετε, εἴτ' ἀπεκληρώθητε ταῦτα δέ οἱ νόμοι λέγουσιν. This sense of this passage, which is wrongly interpreted by Matthiae, p. 253, and Schömann, p. 215 note, is correctly apprehended by Fritzsche, p. 6.

† οἷον ἦν τι τῶν δικαστηρίων λεγόμενον Ἄλφα, ὁμοίως ἄλλο Βῆτα, ἄλλο Γάμμα, καὶ ἑξῆς τὸ Δ καὶ τὸ Ε καὶ οὕτως ἕως τοῦ Κ. δέκα γὰρ ἦν δικαστήρια τὰ πάντα ἐν Ἀθήναις.—Scholiast on Plutus, 277. And again, κλήρους ἐβαλλον καὶ ὅστις ἂν ἐκληροῦτο κλῆρον ἔχοντα τὸ Α, ἀπῆρχετο εἰς τὸ Α δικαστήριον, ὁμοίως εἰς τὸ Β καὶ τὰ ἐφεξῆς.—Id. The Scholiasts on that passage are of very different degrees of value; and none is to be

alphabet, one being Alpha, another Beta, a third Gamma, and so on down to and including Kappa. Each of these sectional assemblies sat in a separate Hall or Court-house; over whose portals,^x on the days when the Assembly sat, the sectional letter (painted a bright red colour) was always prominently displayed. The Halls were further distinguished, the one from the other, by some fanciful colouring,^y green, purple, and the like.

Every dicast before entering on his dicastic duties received, say the grammarians, as his badge or symbol of office, a metallic plate^z (δέλτον) inscribed with his name and with the letter denoting the sectional assembly to which he belonged. And it seems that if he died during his tenure of office, it was not unusual to deposit this badge with his body in the grave. For such a badge was found by Mr. Dodwell^a

absolutely trusted: but they contain much interesting information on our present subject.

^x *πρὸ θυρῶν*.—Schol. on Plutus, 277. *ἐπὶ τῷ σφηκίσκῳ τῆς εἰσόδου*.—Aristotle apud Schol. on id. 278. I take the *σφηκίσκος* to be a peg or spike projecting over the doorway. The word has however been variously interpreted. "*σφηκίσκος* januae videtur supercilium esse vel prominens hyperthyrum."—Boeckh. *Corpus Inscr. Græc.* i. 207. "Possibly the lintel, or if the entrance was an arch, the keystone; or the pediment or tympanum."—Dodwell, *Tour through Greece*, i. 435. "*Tignum longum super foribus judiciorum positum in longitudinem atque infixum*."—Fritzsche, p. 54. Schömann would read *σφηρίσκῳ*. Some writers treat these letters as permanently painted over the Hall: but on the whole the balance of authority is in favour of their being moveable, and merely suspended over the entrance when the dicastery was sitting. Probably when Athens was at the height of her power, with her empire intact, and all her dependencies compelled to litigate in her dicasteries, the time of all the Courts was fully employed; but afterwards, at all events, it frequently happened that there was not enough business to occupy them all. When this occurred, the sectional letters were thrown into an urn, and those drawn were taken and hung up *ἐπὶ τῷ σφηκίσκῳ τῆς εἰσόδου* of the several Courts to which they belonged. This seems to be the meaning of the Scholiast on Plutus, 277, *εἴτα οἱ θεσμοθέται καὶ δέκατος ὁ γραμματεὺς ἐκλήρουν τὰ γράμματα μέχρι τοῦ Κ. καὶ τὰ λαχόντα, ἵσα τὸν ἀριθμὸν τοῖς μέλλουσι κληροῦσθαι δικάστηρίοις, ὑπηρέτης φέρων ἐτίθει καθ' ἕκαστον δικαστήριον ἓν*.

^y Pausanias, i. 28; *Lex. Rhet. Bekkeri*, 220, s. v. Βακτηρία.

^z *ὅσοι δὲ δικάσαι ἦσαν ἐν Ἀθήναις, ἕκαστος καθ' ἕκαστον δικαστήριον εἶχε δέλτον (τούτ' ἐστι πινάκιον) ἐν ᾧ ἐγγεγραμμένον ἦν τὸ ὄνομα αὐτοῦ καὶ τοῦ δικαστήριου*.—Scholiast on Plutus, 277.

^a Dodwell's *Tour through Greece*, vol. i. p. 433 seqq. Mr. Dodwell's belief that

in a tomb which he opened in the Necropolis at Piræus. He describes it as a bronze lamina or plate containing, in addition to the name and deme of the deceased dicast, and his sectional letter, three impressions or seal-marks, which no doubt, as Mr. Dodwell observes, represent the public seals of Athens. "The first," he says, "is the owl in full face; the next, two owls in profile: the third a Gorgon's head with the tongue protruded. The two former are common on Athenian coins: the third is seen on a rare brass coin of Athens, the reverse of which is an armed figure of Minerva, and the inscription ΑΘΕ." There are some perforations in the plate, which were probably made for the purpose of attaching it either (as Mr. Dodwell supposes) to the official *βακτηρία* or some conspicuous part of the dicast's dress: or (as M. Boeckh suggests^b) to his house or his tomb.

The following is a fac-simile of the badge:—



This appears to have been the badge of Diodorus, a burgher of the deme Phrearri, and a member of the Fourth Heliastic Section. A similar badge was shortly afterwards found by another explorer.



these were dicastic badges is almost universally adopted, and (as K. O. Müller says, *Gottingen Journal*, anno 1821, p. 1175) is undoubtedly correct. There is no foundation for the doubt suggested by some critics: Dobree at *Plutus*, 277; Fritzsche, p. 73.

^b *Corpus Inscriptionum Græcarum*, vol. i. p. 207.

In the first badge the sectional letter is plainly a Delta : in the second Mr. Dodwell takes it to be an Epsilon, and M. Boeckh ^c a Gamma.

These sectional letters are more than once mentioned in other Plays of Aristophanes. In the *Ecclesiazusæ*,^d Praxagora is dilating on the blessings and benefits which will accrue to the state from the “glorious Revolution” which she is effecting. The good times are come at last : the dicasteries will of course be abolished, as being no longer required : and if she still retains the dicastic ballot, it is for the purpose of distributing and sorting off the citizens, not to the various Courts of Law, but to dining Halls arranged on a similar system.

ΠΡ. τὰ δικαστήρια καὶ τὰς στοιάς ἀνδρῶνας πάντα ποιήσω.

* * * *

ΒΑ. τὰ δὲ κληρωτήρια ποί τρέψεις ; ΠΡ. εἰς τὴν ἀγορὰν καταθήσω.

κᾶτα στήσασα παρ’ Ἀρμοδίου κληρώσω πάντας ἕως ἂν εἰδῶς ὁ λαχὼν ἀπὴν χαίρων ἐν ὁποίῳ γράμματι—δειπνεί.

καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ’ ἐπὶ τὴν στοιὰν ἀκολουθεῖν τὴν Βασίλειον δειπνήσοντας· τὸ δὲ θῆτ’ ἐς τὴν παρὰ ταύτην, τοὺς δ’ ἐκ τοῦ κάππ’ ἐς τὴν στοιὰν χωρεῖν τὴν ἀλφειόπωλιν.

ΒΑ. ἴνα κάππωσιν ; ΠΡ. μὰ Δί’ ἄλλ’ ἢν’ ἐκεῖ δειπνώσιν. ΒΑ. ὅτφ δὲ τὸ γράμμα μὴ ἔξελκυσθῇ καθ’ ὃ δειπνήσει, τούτους ἀπελῶσιν ἅπαντες.

ΠΡ. ἀλλ’ οὐκ ἔσται τοῦτο παρ’ ἡμῖν.

πᾶσι γὰρ ἄφθονα πάντα παρέξομεν’

ὥστε μεθυσθεῖς αὐτῷ στεφάνῳ

πᾶς τις ἄπεισιν τὴν δᾶδα λαβών.^e

In the *Plutus* ^f a decrepit old Athenian is told by a saucy serving-man that he has drawn *his* dicastic letter for the grave, and that it is Charon who will have to give him *his* σύμβολον or ticket of attendance.

ἐν τῇ σορῶ νυνὶ λαχὼν τὸ γράμμα σου δικάζειν,

σὺ δ’ οὐ βαδίζεις ; ὃ δὲ Χάρων τὸ ξύμβολον δίδωσι.

^c Corpus Inscriptionum Græcarum, vol. i. p. 208.

^d Eccl. 676, 681—692. See Wordsworth’s *Athens and Attica* (p. 170) : a work which ought to be in the hands of every Aristophanic student.

^e Like Philocleon in the *Wasps*.

^f *Plutus*, 277-8.

Another passage in the same play ^s seems to intimate that dicasts sometimes got into a sectional assembly to which they did not belong, and so received a payment to which they were not entitled. Chremylus (having dismissed a complaining sycophant whose occupation ceased when Plutus recovered his sight) says to an old beldame who follows with similar complaints,

τί δ' ἔστιν; ἥ που καὶ σὺ συκοφάντρια
 ἐν ταῖς γυναιξίν ἦσθα; ΠΡ. μὰ Δι' ἐγὼ μὲν οὐ.
 ΧΡ. ἀλλ', οὐ λαχοῦσ', ἔπινες ἐν τῷ γράμματι;

While from a third passage ^b it would seem to have been a common practice for a dicast to get his name entered as a member of several of the sectional assemblies, so that if one did not sit, he might still find a place, and receive his dicastic fee, in another. Hermes, hungry and destitute, is endeavouring to obtain a situation, and he runs through the list of his various appellations (Στροφαῖον, Ἐμπολαῖον, Δόλιον, Ἡγεμόνιον, &c.), in the hope that his services may be required in some one or other of these capacities. Several fail, but at last he is engaged, in his character of Ἐναγώνιος, to preside over musical and athletic contests; and Cario remarks,

ὥς ἀγαθὸν ἔστ' ἐπωνυμίας πολλὰς ἔχειν·
 οὗτος γὰρ ἐξεύρηκεν αὐτῷ βιότιον.
 οὐκ ἐτὸς ἅπαντες οἱ δικάζοντες θαμὰ
 σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

A large portion of Schömann's elaborate and valuable treatise is occupied with an attempt to make out, contrary to all authority and probability, that there were two series of denoting letters (A to K) employed in these arrangements; one for the ten sectional assemblies, and one for the ten Court-houses or Halls; and that every morning a ballot was taken for the purpose of determining in which Court-house each section should meet for the day: so that Section A might have to

^s Plutus, 970-3. εἰ δέ τις δικαστὴς εἰσῆι μὴ κληρωθεὶς εἰς τὸ δικαστήριον, κατηγορεῖτο καὶ ἐξημοῦτο διαφόρως, says the Scholiast on Plutus, 277.

^b Plutus, 1164-7.

assemble in Hall B one day, in Hall K the next, and so on. It is difficult to see what object would be attained by such a proceeding as this: whilst the time and labour required for notifying the result of this matutinal ballot to the six thousand members of the Heliastic assembly would have been simply enormous: and the inconvenience in the case of an adjourned trial would have formed an insuperable objection. The plan would have been absolutely unworkable. But this theory, as I have already observed, is as devoid of authority as it is of probability. It seems to me clear that the division of the Heliastic assembly into sections was itself nothing more or less than their allotment to the several Court-houses. It was the allotment to the Court-house which created the section; and the term *δικαστήριον*¹ was applied indifferently to the Court-house and the section. The letter on the dicastic badge, the sectional letter, was employed for the single purpose of denoting the Court-house to which the dicast belonged. Each Heliast on his first election was assigned to some particular Court-house, and such assignment held good during his term of office.

It would appear too that it was immediately after his assignment to the Court-house that he was presented with a staff of office, coloured with the colouring of that particular Court-house,^j and having the

ⁱ Like our word "Court," it signified as well the Judges as the Building in which they exercised their functions.

^j *ὁμόχρωμοι τοῖς δικαστηρίοις ἐδίδοντο βακτηρία, ἵνα ὁ λαβὼν οἷον δὴ χρώματος βακτηρίαν εἰς τὸ ὁμόχρωμον εἰσέλθῃ δικαστήριον καὶ μὴ εἰς ἕτερον πλανᾷται διὰ τὸ πολλὰ εἶναι τὰ δικαστήρια.*—Lex. Rhet. Bekkeri, 220. 17. *ἐδίδοντο βακτηρία τοῖς δικασταῖς ὁμόχροοι τοῖς δικαστηρίοις ὅπου ἐκάστους εἰσελθόντας δικάζειν ἔδει, ἵνα τὸν ἀμαρτάνοντα ἀπελέγξῃ τὸ χρῶμα.*—Schol. on Wasps, 1110. Aristotle (apud Schol. on Plut. 228) says that the dicast λαβὼν τὴν βακτηρίαν βαδίζει εἰς δικαστήριον τὸ ὁμόχρουν μὲν τῇ βακτηρίᾳ, ἔχον δὲ τὸ αὐτὸ γράμμα ὅπερ ἐν τῇ βαλάνῳ. See Schömann, p. 208; Fritzsche, p. 44 seq. It would appear therefore that Demosthenes cannot mean that the βακτηρία was (as some writers of no great authority tell us) given along with the σύμβολον (ticket of attendance) to the dicast on his entering the Court, when he says in the oration de Coronâ, p. 298 (sec. 210), "Ye should not wear the same mind at public trials as in private causes: when you enter the dicastery to decide affairs of State, you should take up, together with your official staff and ticket, high thoughts, and ideas worthy of the State." παραλαμβάνειν γὰρ ἅμα τῇ βακτηρίᾳ καὶ τῷ συμβόλῳ τὸ φρόνημα τὸ τῆς πόλεως νομίζειν ἕκαστον ὑμῶν δεῖ, ὅταν τὰ δημόσια εἰσίστητε κρινούσιντες." Cf. Wasps, 727.

sectional letter engraven on a knob (*βάλανος*) at the top. There was no vestige of any dicastic staff in the tombs wherein the dicastic badges were found: a circumstance which Mr. Dodwell attributes to the more perishable material of which the staff was made: but it may be observed that there was nothing to identify or connect the staff with its owner for the time being: and therefore even if it were not on his death (as is most probable) returnable to the public treasury, it would hardly have been interred with him.

It seems tolerably certain that an ordinary sectional assembly consisted of 500 members:^k and therefore if all the ten sections were numerically equal, they would absorb only 5000 men; and there would still be a thousand Heliasts for whom no occupation has been provided. And Matthiæ^l supposed that these were reserved as supernumeraries, to fill up any vacancies that might occur during the year: a suggestion which rests on no authority; does not commend itself by any intrinsic probability of its own; and is strikingly at variance with Bdelycleon's calculation in *Wasps*, 661-3;^m for that calculation assumes it to be at least *possible* that all the six thousand Heliasts should be engaged in their dicastic duties, and drawing their dicastic pay, at one and the same time. If therefore there were, in truth, a thousand supernumeraries, I should rather suppose that they were drafted off to perform the various exceptional duties (over and above the work of the ten regular dicasteries) for which the services of the dicasts were from time to time required. Some of these are mentioned in the note on *Wasps*, 1108, and there were many others which it is unnecessary to enumerate here. But I am not sure that we are at liberty to assume, as a positive fact, that all the ten

^k ἡ ἡλιαία πεντακοσίων· εἰ δὲ χιλίων δύο δικαστῶν, ἀντίσταντο δύο δικαστήρια· εἰ δὲ πεντακοσίων καὶ χιλίων, τρεῖς.—Pollux, viii. segm. 123; Harpocration s. v. ἡλιαία; Demosthenes in *Timocr.* 702. 26, compared with id. 703. 3. See Schömann, p. 213.

^l Miscellan. Philolog. p. 253. So also Schömann, p. 214; Grote's *Greece*, II. xlvii., and most recent writers.

^m And Bdelycleon's object would have led him to understate, rather than to exaggerate, the amount received by the dicasts.

dicasteries were numerically equal. We are toldⁿ that (whilst the general name of Heliæa was applicable to all the ten sections) one section retained, both for itself and its Court-house, the special name of the Heliæa proper as a distinctive appellation: there is some ground for believing that this section^o was superior to the others in dignity, importance, and size: and it is not impossible that it may have consisted, as one grammarian tells us it did consist, of 1500 members. However, this is a point on which it is impossible to arrive at any satisfactory conclusion.

The ten Heliastic sections did not invariably sit as ten separate assemblies: two or three sections would sometimes assemble and vote together: and on very rare and special occasions the entire Heliastic assembly, the Six Thousand, were summoned to form one *δικαστήριον*. But of course whatever the number entitled to attend any Heliastic assembly, the number actually present at any one time must have been liable to great variations. And there would have been as little likelihood that the whole nominal number would be present and vote on one and the same trial, as that all the members of our English House of Commons would vote in person in one and the same division. I am therefore at a loss to understand what *intrinsic* improbability there is in the proposition that the Heliastic assembly which condemned Socrates to death consisted of 556 or 557 dicasts.^p M. Boeckh indeed con-

ⁿ Pollux, viii. segm. 121.

^o τὸ δὲ μέγιστον καὶ ἐς ὃ πλείστοι συνίασιν Ἡλιαίαν καλοῦσιν.—Pausanias, i. 28. 8. Ἡλιαία μέγα δικαστήριον Ἀθήνησιν, ἐν ᾧ τὰ μέγιστα τῶν δημοσίων πραγμάτων ἐκρίνετο· ἦν δὲ χιλίων πεντακοσίων καὶ ἑνός.—Lex. Rhet. Bekkeri, 262. 10. (The extra unit here, as in Demosth. c. Timocr. 702. 26; Pollux, viii. 48, &c., seems to refer to the presiding magistrate, who would no doubt sit within the *δρῦφακτοι*.) Others give 1000 as the number of the Heliæa: Photius, Suidas, Etymol. Magn., *Δικῶν ὄνομ.* Bekkeri, 189. 20. Harpocration gives both numbers. See Fritzsche, p. 66. But when the grammarians are speaking of the Heliæa, we can seldom be sure whether they are referring to the entire Heliastic assembly (the Six Thousand); or to any ordinary section or sections of it; or to that particular section which went by the distinctive name of Heliæa. Sometimes it is plain they did not themselves know.

^p The proposition is deduced from two statements: (1) the statement in Plato's Apology, 25, that 3 (alii 30) votes would have turned the scale; and (2) the state-

siders that the numbers are inconsistent with any possible tribunal:^a but it seems to me that they might form a very fair average attendance in an Assembly nominally composed of 1600, 1500, or even a larger number of persons.

It was of course only the dicasts in attendance who received their pay. Each dicast, as he entered the Court-house, was presented with a *σύμβολον*^r or ticket of attendance. This ticket, on the rising of the Court, he handed to the Treasurer (*κωλακρέτης*), who thereupon paid him three obols for that day's work.

The part of the Court-house reserved for the dicastic assembly was separated from the rest of the Hall by a low bar or rail (*δρῦφακτοι*), through which the dicasts were admitted by a little wicket (*κιγκλις*, the original of *cancelli*, *channel*, *chancery*). Each sectional assembly had for President one of the nine Archons, or their official Secretary: but his duties during the trial were purely ministerial: he had to see that the Court opened at the proper time and with the proper formalities: to exclude all dicasts who came too late; and to regulate all the formal proceedings of the trial. But he had himself no vote: not even, it appears, a casting vote when the Assembly was equally divided in opinion.

The President had however the entire conduct of the proceedings during the earlier stages of the suit, and until the matter was ripe for the hearing: to him was entrusted the custody of the pleadings and documentary evidence; he decided on what days the *δικαστήριον* should sit; and it was his duty to introduce the action,^s to bring the cause before the dicastic Assembly.

It is not necessary for our present purpose to go minutely into the details of an Athenian action at law. It was commenced by a ment supposed to be found in Diogenes Laertius (Socrates, 41) that 281 persons voted for his condemnation. See Matthiae, p. 252. But the numbers are very uncertain.

^a Süvern's Essay on the Clouds, ad fin.

^r Scholiast on Plutus, 277, 278.

^s *εἰσάγειν τὴν δίκην*. Cf. Wasps, 826, 840, 842, &c. Hence he was called the *Εἰσαγωγεὺς*.

summons (πρόσκλησις) served on the Defendant by or in the presence of a sounpour (κλητήρ). The Defendant then put in an appearance to the action : both the Plaintiff and Defendant made oath as to the truth of their respective cases (these preliminary affidavits were called ἀντωμοσίαι) ; the parties were thus at issue : and evidence was produced by each of them in support of his contention.

The pleadings and documentary evidence (αἱ γραφαὶ), when complete, were put into an official vessel (ἐχῆρος) and sealed with the official seal, to be opened in Court on the day of trial. The cause was then set down in the cause-lists (αἱ σάνιδες), and came on for hearing in its turn.

The assembled dicasts having heard the evidence (documentary and oral) and speeches on both sides, were called upon to deliver their verdict. In criminal cases the issue was of course Guilty or Not Guilty : and this issue was decided by the votes of the majority. The votes might be taken in several different ways : but the mode adopted in the Wasps[†] is as follows. Two urns were placed on a table. The dicasts who were for finding the prisoner Guilty cast their votes into the Nearer Urn : those who were for acquitting him cast theirs into the Further Urn. When all had voted, the urns were emptied, the numbers counted, and the result declared.

In the Wasps (as in the Eumenides of Æschylus) the verdict was Not Guilty. The proceedings therefore terminated with the verdict, and the prisoner was set free.

But if the verdict had been the other way, if the prisoner had been found Guilty, the Court would have had a further duty to perform : it would have had to pass sentence on the convicted offender.

In some cases the law itself had annexed a particular punishment to the particular offence : and the Court had merely to pronounce the sentence which the law had predetermined. These were called δίκαι ἀτίμητοι, and in such cases the office of the Court was merely declaratory and ministerial : *The law doth give it, and the Court awards it.*

[†] See the note on Wasps, 987.

In other cases it devolved upon the Court itself to determine the amount of the penalty: and in these cases the prisoner was allowed to suggest a milder punishment than that demanded by the prosecution. All know the notable example of Socrates, who, when found guilty, was pressed by his friends to name some heavy fine, the exaction of which might have satisfied the anger of his adversaries; but who, in his proud consciousness of rectitude, not declining death, named as the punishment he ought to receive, the highest honours which the State could confer. The penalty demanded by the prosecution was named before the trial commenced: the prisoner's alternative was of course proposed only after he had been found guilty.

A second division was in these cases required for the purpose of determining whether the prisoner should be visited with the heavier, or with the lighter, penalty. But this was taken in a different way. The dicasts had *πινάκια τιμητικά* (damage-cessing tablets), over the waxen surface of which they drew lines to mark their decision. A long line signified the heavier, a short the lighter, penalty. The *δυσκολία* of the old dicast in the Wasps is displayed by his scratching the long line in every case.

*So sour he is, the long condemning line
He marks for all: then homeward like a bee,
Laden with wax beneath his finger-nails.*

I do not propose to discuss the general merits or demerits of the dicastic system. It may or may not have been found to operate advantageously for the political education of Athenian citizens, or otherwise for the benefit of the State: but I must record my opinion, as an English lawyer, that it would be difficult to devise a judicial system less adapted for the due administration of justice. A large Assembly can rarely, if ever, form a fit tribunal for ascertaining questions of fact, or deciding questions of law. Its members lose, to a great extent, their sense of individual responsibility, and it is apt to degenerate into a mere mob, open to all the influences, and liable to be swayed by all the passions,

You are a

which stir and agitate popular meetings. A speaker addressing so numerous a body must of necessity employ great emphasis of tone and gesture: and even a trained audience would under the circumstances find it difficult to retain the coolness and composure of mind which are essential to the investigation of truth. But the members of the Heliastic assemblies had received no previous training whatever. They were not even selected with reference to their intellectual capacity or aptitude for the task. Taken at haphazard from the general community, and necessarily, as a rule, from the needy and less educated classes, they were at once elevated into supreme irresponsible judges, empowered in the name and with the authority of the Athenian People to decide finally and without appeal every question, whether of law or of fact, which might be brought before them. The only assistance they received, if assistance it is to be called, was from the impassioned eloquence of Athenian orators, men of great powers and practised ingenuity, who did not scruple to appeal in the most energetic terms to prejudices and passions which, whether honourable or dishonourable in themselves, have no place in the due administration of justice, and which, as calculated to warp and bias the judicial mind, are (in theory at least) carefully excluded from modern advocacy. And, of all people, an Athenian assembly, sensitive, excitable, easily moved, quick to appreciate the graces of oratory,^u was least calculated to resist such appeals. What wonder then if the members of an Heliastic assembly were so constantly carried away by their feelings, that such a term as *θορυβεῖν*,^v *tumultuari*,

^u "The speeches," says Mr. Sewell, *Dialogues of Plato*, p. 142, "formed no small part of the perquisites of the Judges. They sat and listened as spectators in the theatre, and no road to their favourable decision was so easy as through their taste and fancy." Xenophon (*Mem.* iv. 4. 4), speaking of the defence of Socrates before the dicastery, says that he might easily have got off, had he stooped to flatter and conciliate the dicasts, as others did.

^v ἦν γοῦν ἡμεῖς ΘΟΡΥΒΗΣΩΜΕΝ.—Wasps, 622. μὴ ΘΟΡΥΒΗΣΗΤΕ, says Socrates (pleading for his life) to the irritated and tumultuous Assembly which was trying him.—Plato, *Apology*, cap. 5. "Demosthenes vows," says Æschines (contra Timarchum, p. 74, "that his invective will call forth such tumultuous clamours

became almost a technical expression to denote their stormy uproarious agitations?

It is surprising that so practical and well-informed a writer as Mr. Grote^w should have fallen into the common mistake of confounding two things so essentially distinct, both in principle and practice, as the dicastic system at Athens, and the English system of trial by jury. The two systems have hardly any point in common. It would have been a complete subversion of the Athenian theory had the dicasts ceased to be a popular assembly, had their number been reduced to twelve, had they throughout the proceedings been supported by the presence, and guided by the advice, of some experienced and impartial dignitary of the law. Yet even so, their functions would have been altogether different from the functions of an English Jury. The distinctive feature of the English jury-system is the absolute separation between the ascertainers of fact and the judges of law: the distinctive feature of the Athenian dicastic system is the absolute identification of the two. English jurymen are not judges. Their province, and the province of the Judge, are carefully defined and distinguished. They have no voice in the conduct of the trial. The Judge alone can decide what evidence is admissible, what line of examination it is proper to pursue, what questions may and may not be put to a witness. The Jury

from the dicasts, τοσούτους καὶ τηλικούτους παρὰ τῶν δικαστῶν ΘΟΡΥΒΟΥΣ, that I shall not even venture to come forward and make my own defence before them." "If a prosecutor tells you," says the same orator (id. p. 39), "that the Accused is condemned by his fellow-burghers, immediately ye raise your clamours, εὐθὺς ΘΟΡΥΒΕΙΤΕ ὑμεῖς, as though the prisoner did not possess the common privileges of a citizen." Θηραμένης, ὁ ἄνδρες δικασταί, εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου ΘΟΡΥΒΟΥ, complains Lysias (adv. Eratosthenem, p. 127). But elsewhere he solemnly lectures the dicasts, προσήκει ὑμῖν περὶ φυγῆς δικάζουσι, μὴ * * * ΘΟΡΥΒῶν τὰ πράγματα κρίνειν, ἀλλὰ σιωπῇ τὰ δίκαια γινώσκειν.—Fragm. 57 (Ed. Oxon.). In some speeches the word occurs again and again within the compass of a few pages. See also Diog. Laert. Socrates, cap. 21; Plato, Republic, Book vi. p. 492 B, C; Apol. cap. 1.

^w "The theory of the Athenian dicastery, and the theory of jury-trial as it has prevailed in England since the Revolution of 1688, are one and the same."—Grote's Greece, II. xlvi. The language is not strictly accurate; for the theory of jury-trial in England was in no way affected by the Revolution of 1688.

cannot interfere. It is for the Judge alone to determine what are the questions of fact to be submitted to the jury, and to state what are the real points of evidence (divested of all the irrelevant matter wherewith the ingenuity of the advocate may have obscured them) which, and which alone, are to be weighed and considered by the Jury. If there is no disputed question of fact, if the evidence is all one way, the Judge may direct the Jury what verdict they must return, and they are bound to obey. They are bound to take the law from the Judge. They may have to find what are the facts of the case, but to draw the legal inference from those facts^x is beyond their power, and is the exclusive province of the Judge. The Jury can decide no question of law. And even as regards those matters of fact which fall within their peculiar province, their verdict in civil cases is still liable to revision: for if after every precaution they come to a conclusion which the Judge considers unquestionably wrong, the verdict may be set aside, and a new trial ordered: or the damages awarded by the Jury may be reduced to a more reasonable amount.

"Sufficient attention," observes Mr. Forsyth,^y "has not been paid to what is *the* distinctive characteristic of the system: viz. that the Jury consists of a body of men taken from the community at large,^z and summoned to *find the truth of disputed facts*, who are quite distinct from the Judges or Court. Their office is to decide upon the effect of evidence, and thus inform the Court truly upon the question at issue, in order that the latter may be enabled to pronounce a right judgment. But they are not the Court itself, nor do they form part of

^x The distinction is embodied in the well-known legal maxim, "*Ad questionem juris non respondent juratores: ad questionem facti non respondent Judices.*"

^y History of Trial by Jury, p. 8. The italics are Mr. Forsyth's. "In England the jury never usurped the functions of the Judge. They were originally called in to aid the Court with information upon questions of fact, in order that the law might be properly applied: and this has continued to be their province to the present day."—Id. p. 11.

^z Taken, that is, from their ordinary business *pro hac vice*. Even in this respect there is no similarity between them and the Athenian dicasts, whose daily attendance at the dicasteries was in fact their ordinary business.

it, and they have nothing to do with the sentence which follows the delivery of the verdict."

"The distinction between the province of the Judge and that of the jury is in the English law clearly defined, and observed with jealous accuracy.—The law throws upon the jury the whole responsibility of ascertaining *facts* in dispute, and the Judge does not attempt to interfere with the exercise of their unfettered discretion in this respect. But on the other hand the Judge has his peculiar duty in the conduct of a trial. He must determine whether the kind of evidence offered is such as ought or ought not to be submitted to the jury, and what liabilities it imposes. When any questions of law arise, he alone determines them, and their consideration is absolutely withdrawn from the jury, who must in such cases follow the direction of the judge: or if they perversely refuse to do so, their verdict (in civil cases) will be set aside, and a new trial granted."^a

Such, and so many, are the limitations and restrictions under which an English jury must exercise their functions. But these limitations and restrictions were not only unknown to, they would have been quite inconsistent with the theory of, the Athenian dicastic assemblies, which were nothing less than the Sovereign People, unassisted and without appeal, deciding all questions both of law and of fact. They were themselves emphatically the Court, exercising from day to day the highest and most absolute judicial functions. They were Judge and Jury in one: a Judge and a Jury represented by a stormy tumultuous crowd of several hundred (sometimes of several thousand) untrained citizens.

And these formidable dicasts, Six Thousand in number, were, at the time when the *Wasps* was written, the staunchest supporters of the Athenian Demagogues. The Demagogues^b professed themselves to be the friends of the dicasteries, jealous in maintaining their privileges, active in shielding them from all assaults of their enemies. And the

^a Id. p. 282.

^b See this fully drawn out in *Wasps*, 592—600.

dicasts repaid these professions^c by according an unwavering and ungrudging support to patrons at once so powerful and so well disposed. And thus (to take the Aristophanic view of the subject), when Cleon is assailed in the Knights,^d he at once calls on the dicasts, as his habitual supporters, to come to the rescue,

ὃ γέροντες ἡλιασταί, φράτορες τριωβόλου,
οὓς ἐγὼ βύσκω κεκραγὼς καὶ δίκαια κᾶδिका,
παραβοηθεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν,^e

while the dicasts, in *their* turn, when assailed in the Wasps,^f at once send a pressing message to Cleon, entreating him to come to their immediate assistance.

θεῖτε, καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε
καὶ κελεύετ' αὐτὸν ἥκειν.

The support of the dicasts, even considered in their dicastic capacity alone, would be of inestimable service to any political leaders: for in ancient communities,^g when party spirit ran high, and political prosecutions were common, the dicasteries became the ultimate power in the state.

^c σὺ γάρ, ὦ πάτερ, αὐτοὺς
ἔρχειν αἰρεῖ σαντοῦ, τοῦτοις τοῖς βηματοῖς περιπεφθελς.—Wasps, 667.

^d Knights, 255. In fact there is reason to believe that on receiving the blow which Aristophanes dealt him in the Knights, Cleon did in very truth call upon his dicastic supporters to avenge him of his adversary. See the note on Wasps, 1285. This appeal in the Knights shows that Aristophanes was keenly alive to the fact that the Demagogues mainly relied on the support of the dicasts: and perhaps he was even then meditating the great effort, which he afterwards made in the Wasps, to withdraw the dicasts from their misplaced allegiance.

^e ξυνωμοτῶν, a very attractive bait to the γέροντες ἡλιασταί. See Wasps, 345 and 488, and the notes there.

^f Wasps, 409. So, earlier in the Play, Philocleon's cry for help had been

ὃ ξυνδικασταὶ καὶ Κλέων ἀμύνατε.—Wasps, 197.

^g See the important remarks of Appian (De Bellis Civilibus, i. 22) on the result of the policy of Caius Gracchus in vesting judicial power in the Roman Equites. ταχὺ δὲ περιῆν, he says, ἀνεστράφθαι τὸ κράτος τῆς πολιτείας, τὴν μὲν ἀξίωσιν μόνην ἔτι τῆς βουλῆς ἐχούσης, τὴν δὲ δύναμιν τῶν ἱππέων. See too Aristotle's Politics, Book ii. last chapter.

But this was not the only, nor indeed the chief, advantage which the Demagogues derived from their alliance with the dicasts. It is easy to perceive that several thousand citizens, animated by one spirit, would exercise a predominant influence in the general political assemblies of the People. A cause which they heartily espoused could hardly fail of success. A statesman, supported by their votes, would have little to fear from the attacks of his opponents.

This alliance then formed one main source and element of the power of the Demagogues. And in endeavouring to break it up, and to detach the dicasts from their allegiance to the popular leaders, Aristophanes would in fact be attacking Cleon's position in its most vital point. And such, as I have already attempted to show, was the real aim and purpose of the Wasps.

In addition to the more formal and technical process of an action before a recognized Court of Law, the practice of referring a dispute to the decision of Arbitrators (*διαιτηταί*) was as well known in Athens as it is in England. And it often escapes observation that we have in the Wasps a complete specimen of an Arbitration as well as of an Action at law. The dispute between Philocleon and his son is in set terms referred to the arbitrement of the Chorus: the matter is solemnly debated before them as *διαιτηταί*: and at the close of the argument, they formally deliver their Award.

And even as regards the Action at law, sufficient attention has hardly, I think, been given to the fact that Philocleon is made to try, in parody, the very case to which his comrades were calling him at the commencement of the Play. The trial between the Two Dogs is the impeachment of Laches by Cleon: and not only does the fictitious name Labes sufficiently represent the Accused; but the generic *Κύων*, retained for the Accuser, is equally suggestive of the name of Κλέων. But these are matters more proper for the notes.

ΥΠΟΘΕΣΙΣ.*

Φιλοκλέων Ἀθηναῖος, φίλῳδικος ὢν τὴν φύσιν, ἔφοιτα περὶ τὰ δικαστήρια συνεχῶς. Βδελυκλέων δὲ ὁ τούτου παῖς, ἀγθόμενος ταύτῃ τῇ νόσῳ καὶ πειρώμενος τὸν πατέρα παύειν,^b ἐγκαθεύρων τοῖς οἴκοις καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ, ἐξόδου αὐτῷ μὴ προκειμένης,^c ἔκραζεν. οἱ δὲ συνδικασταὶ αὐτοῦ σφῆξιν ἑαυτοὺς ἀφομοίωσαντες παρεγένοντο, βουλόμενοι διὰ ταύτης τῆς τέχνης ὑποκλέπτειν τὸν συνδικαστήν· ἐξ ὧν καὶ ὁ Χορὸς συνέστηκε καὶ τὸ δρᾶμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἡνυον οὐδὲ οὔτοι. πέρας δὲ τοῦ νεανίσκου θαυμάζοντος τίνος ἔνεκα ὁ πατὴρ οὕτως ἡττηται τοῦ πράγματος, ἔφη ὁ πρεσβύτης εἶναι^d τὸ πρᾶγμα σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ παῖς ἐπειράτο τὰς ὑποψίας ἐξαίρειν τοῦ πράγματος, ρουθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτης μηδαμῶς ρουθετούμενος οὐ μελῖει τοῦ πάθους^e ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν αὐτῷ φιλοδικεῖν. καὶ ἐπὶ τῆς οἰκίας τούτου ποιεῖ, καὶ τοῖς κατὰ τὴν οἰκίαν δικάζει. καὶ δύο κύνες ἐπειςάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τοῦ φεύγοντος ἐκφέρειν^f συνεχῶς τὴν ψῆφον μέλλων, ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσιν φέρει ψῆφον. περιέχει δὲ καὶ δικαιολογίαν τινὰ τοῦ Χοροῦ ἐκ τοῦ ποιητοῦ^g προσώπου, ὡς σφῆξιν ἐμφερεῖς εἶσιν οἱ τοῦ Χοροῦ, ἐξ ὧν καὶ τὸ δρᾶμα· οἱ, ὅτε μὲν ἦσαν νέοι, πικρῶς ταῖς

* These two Arguments are found in three manuscripts, the Ravenna, the Venetian, and the second Parisian: in the Appendix respectively styled R., V., and Π. Neither Argument conveys at all an adequate idea of the plot or purpose of the Play.

^b παύειν. παύσειν. R.

^c ἐάντῳ μὴ προκειμένων. R.

^d εἶναι. R. omits this word and σχεδόν, five words later.

^e τοῦ πάθους. R. V. Bekker, recentiores. τὸ πρᾶγμα. Π. Brunck. τοῦ πράγματος. Edd. veteres.

^f ἐκφέρει τὴν ψῆφον. R., omitting the seven following words.

^g ποιητοῦ. Π. Brunck, recentiores. τινὰ τοῦ ποιητοῦ ἐκ τοῦ ποιητικοῦ. R. V.

δίκαις ἐφίηδρουν, ἐπεὶ δὲ γέροντες γεγόνασιν κεντοῦσι τοῖς κέντροις. ἐπὶ τέλει δὲ τοῦ δράματος, ὁ γέρων ἐπὶ δείπνον καλεῖται, καὶ ἐπὶ ὕβριν τρέπεται, καὶ κρίνει αὐτὸν ὕβρεως ἀρτόπωλις· ὁ δὲ γέρων πρὸς αὐλὸν καὶ ὄρχησιν τρέπεται, καὶ γελωτοποιεῖ τὸ δράμα.

Τοῦτο τὸ δράμα πεποίηται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὥσαντι γενομένης· πέπλασται γὰρ τὸ ὅλον. διαβάλλει δὲ Ἀθηναίους ὡς φιλοδικούντας,^h καὶ σωφρονίζει τὸν δῆμον ἀποστῆναι τῶν δικῶν, καὶ διὰ τοῦτοⁱ καὶ τοὺς δικαστὰς σφηξίν ἀπεικάζει κέντρα ἔχουσι καὶ πλήττουσι. πεποίηται δ' αὐτῷ χαριέντως.

Ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμεινίου [δι' αὐτοῦ τοῦ Ἀριστοφάνους] ἐν τῇ πθ' Ὀλυμπιάδι ἔτει β', εἰς Λήναια καὶ ἐνέκα πρώτος· Φιλωνίδης Προαγῶνι [δεύτερος]· Λεύκων Πρέσβεσι τρίτος.^k

^h In every Comedy which Aristophanes wrote at this period, he has some joke about τὴν φιλοδικίαν τῶν Ἀθηναίων. Thus in the Clouds (208) Strepsiades refuses to believe that the town which is pointed out on the plan can really be Athens, ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους. So in the Peace (505) Trygæus complains to the Athenians that they are not working in earnest to recover Peace, οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν—δικάζετε. So in the Birds (39) Euelpides observes that the cicalas do but chirp upon the twigs for a month or two in the

year, but the Athenians ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον. Taylor (on *Æschines* adv. Ctesiphon, 371) collects many passages on the same topic from other authors. Thus Lucian (*Learemenihiri*), running through various national characteristics, says, ὁ Φοινίξ ἐνεπορεύετο, καὶ ὁ Κίλιξ ἐλήστευεν, καὶ ὁ Λάκων ἐμαστιγοῦτο, καὶ ὁ Ἀθηναῖος ἐδικάζετο. Xenophon (*de Rep. Ath.* iii. 2) observes of his countrymen, that they are wont δίκας ἐκδικάζειν, ὅσας οὐδ' οἱ σύμπαντες ἄνθρωποι ἐκδικάζουσι. The noble lines of Virgil (*Æn.* vi. 847-50),

Excedunt alii spirantia mollis æra,
Credo equidem; vivos ducent de marmore vultus;
Orabunt causas melius; cœlique mentus
Describent radio et surgentia sidera dicent,

are thus explained by Servius: "Per æs, Corinthios indicat: per marmor, Parios: per actionem causarum, Athenienses: per astronomiam, Ægyptios et Chaldaeos."

ⁱ διὰ τοῦτο. MSS. Brunck, recentiores. διὰ τὸ τοιοῦτο. Edd. veteres.

^k On this last paragraph of the *Argu-*

ment see the remarks in the Preface. For δι' αὐτοῦ τοῦ Ἀριστοφάνους, the MSS. read διὰ Φιλωνίδου: for ἐν τῇ πθ' Ὀλυμπιάδι ἔτει β', they have ἐν τῇ πόλει Ὀλυμπιάδι βῆνι (or βῆν): they give the archon's name as Ἀμνίου, and they omit the word δεύτερος.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Φιλοῦντα δικάζειν πατέρα παῖς εἴρξας ἄφνω
 αὐτός τ' ἐφύλαττεν ἔνδον οἰκέται θ', ὅπως
 μὴ λανθάνῃ μηδ' ἐξίῃ διὰ τὴν νόσον.
 ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῇ.
 εἴθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι
 σφῆκες, παραγίνονται ^α βοηθοῦντες σφόδρα,
 ἐπὶ τῷ δύνασθαι κέντρον ἐνιέναι τισὶ
 φρονοῦντες ἱκανόν. ὁ δὲ γέρων τηρούμενος
 συμπίθεται ἔνδον διαδικάζειν ^β καὶ βιοῦν,
 ἐπεὶ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου.

^α παραγίνονται. πάροντες ἐκ ταυτοῦ κακοῦ. R., which transposes this and the next verse.

^β διαδικάζειν. δικάζειν. II.

CORRIGENDA.

- Page 15, line 78, *note*. The conclusion of the first sentence of this note should be "that Xanthias is here mischievously putting words into the mouth, not of any spectator, but of his fellow-slave."
- „ 40, line 260, *note*. The words "the poached filth that floods the middle street" should have been marked as a quotation.
- „ 48. In line 308 the old reading Ἑλλάς is inadvertently left unaltered. It should be written Ἑλλας both there and in the note.
- „ 65, line 403, *note*. For τῷ χρόνῳ (460) read δικάζειν δίκας (414): and for ὑπηρεῖς (518) read ἄρχων μόνος (470).
- „ 133, line 878, *note*. For "at first sight to be" read "to be in some sense."
- „ 147, line 987, *note*. For "a solid one for condemnation and a perforated one for acquittal" read "a perforated one for condemnation and a solid one for acquittal."
- „ 157, line 1038, *note*. I ought here to have referred to the passage cited by Huschke from Demetr. Phal. 156, φύσει γὰρ χάριεν πράγμα ἐστιν ἡ παροιμία, ὡς ὁ Σώφρων μὲν, Ἐπιάνης, ἔφη, ὁ τὸν πατέρα πνίγων. This proverb seems to give the tone to lines 1038, 1039 of the Wasps.
- „ 182, line 1188. οὐδαμοῖ. Retain οὐδαμοῦ.
- „ 235, line 1535, *translation*. For "Come dancing" read "Come, dancing."

Σ Φ Η Κ Ε Σ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΩΣΙΑΣ	}	<i>οἰκείται.</i>
ΞΑΝΘΙΑΣ		
ΒΔΕΛΥΚΛΕΩΝ.		
ΦΙΛΟΚΛΕΩΝ.		
ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.		
ΠΑΙΣ.		
ΚΥΩΝ.		
ΣΥΜΠΟΤΗΣ.		
ΑΡΤΟΠΩΛΙΣ.		
ΚΑΤΗΓΟΡΟΣ.		

The Ravenna and Venetian MSS. give the Dramatis Personæ as follows:—*Οἰκείται β. Βδελυκλέων. Φιλοκλέων. Χορὸς ἐκ γερόντων σφηκῶν. Παῖδες. Ἀρτοπῶλις. Συμπότης. Κυδαθηνεὺς κύων.* Every editor without exception has omitted *Συμπότης*, although such a character is absolutely required. See the note on line 1332.

Σ Φ Η Κ Ε Σ.

- ΣΩ. ΟΥΤΟΣ, τί πάσχεις, ὦ κακόδαιμον Ξανθία ;
 ΞΑ. φυλακὴν καταλύειν νυκτερινὴν διδύσκομαι.
 ΣΩ. κακὸν ἄρα ταῖς πλευραῖς τι προῦφείλεις μέγα.
 ἄρ' οἶσθά γ' οἶον κνώδαλον φυλάττομεν ;
 ΞΑ. οἶδ'· ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι.
 ΣΩ. σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καὶ τοῦ γ' ἐμοῦ
 κατὰ ταῦν κόραιν ὕπνου τι καταχρεῖται γλυκύ.

The play opens with a dialogue between two drowsy slaves, who have been keeping guard the whole night long before an Athenian house. It is still dark, but the day is at hand. At line 216 it is *ἔμθρος βαθὺς*, the dim twilight which precedes the dawn; at line 245 the dicasts are exhorted to hurry on *πρὶν ἡμέραν γενέσθαι*, ere morning break; by line 366 the day has arrived, *ἔως γὰρ ὦ μελίττιον*.

2. *φυλακὴν καταλύειν*.] This is the strict and ordinary phrase for putting an end to a watch; *τὴν κοινὴν τῶν ὑμετέρων σωμάτων φυλακὴν καταλυθῆναι βούλεται*, Dinarchus contra Demosthenem, cap. 21. In the passage cited by Bergler from the Politics, v. 8, *ὥα φυλάττωσι, καὶ μὴ καταλύωσιν, ὥσπερ νυκτερινὴν φυλακὴν, τὴν τῆς*

πολιτείας τήρησιν, Aristotle may have had in his mind this very line of Aristophanes.

3. *προῦφείλεις*.] *ἐχρεώσσεις τι μέγα κακὸν ταῖς πλευραῖς σου καὶ θέλεις αὐτὸ ἀποδοῦναι*.—Scholiast. *Sosias* means that the ribs of Xanthias will suffer for their owner's negligence, but the terms in which the warning is conveyed, 'you owe a punishment to your ribs,' admit of two very different interpretations. The debt may consist either in a punishment to be inflicted or in a punishment to be suffered. In the one sense the law may be said to owe a punishment to a convicted offender; in the other a convicted offender may be said to owe a punishment to the law. And so the expression here used may mean either

THE WASPS.

SOSIAS. You ill-starred Xanthias, what's the matter now?

XANTHIAS. The nightly watch I'm studying to relieve.

SOS. Why then, your ribs will have a score against you.
Do you forget what sort of beast we're guarding?

XANTH. No, but I'd fain just drowse dull care away.

SOS. Well try your luck: for I too feel a sort
Of drowsy sweetness settling o'er my eyes.

'you must owe your ribs a grudge, or you would not expose them to the thrashing they will get,' or else, 'they owe you a grudge for so exposing them;' as we might say, 'your ribs won't thank you for this.' The parallel passage in Euripides (*Iph. in Taur.* 523), where Iphigenia says of Helen, *καὶ μοὶ γὰρ τι προῦφείλει κακὸν*, 'to me too she owes an atonement; of me too she deserves ill,' is strongly in favour of the latter interpretation. And if that Play is earlier in date than the Wasps (and there are no good grounds for placing it later), there can be little

doubt but that Aristophanes is here mimicking the Euripidean phraseology, and applying it in the same sense. And see note on 247 *infra*. Mr. Mitchell cites the passage from the *Iphigenia*, but his own translation, 'you incur then a large and painful debt for which your ribs must pay,' is obviously incorrect; for the dative signifies the person to whom, not the means by which, the payment is to be made. With the general tenor of the line compare *Plautus, Miles Gloriosus*, ii. 3. 22.

Verum enī tu istam, si te Dī amant, temere laudatula fabulam;
Tuis nunc curibus capillique fraudem capitulum hinc eras.

7. *καταχέται.*] The idea is that, common in all languages, of 'the soft *dews* of kindly sleep.'

- ΞΑ. ἀλλ' ἢ παραφρονεῖς ἐτεὸν ἢ κορυβαντιᾶς ;
 ΣΩ. οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.
 ΞΑ. τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον. 10
 κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο
 Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·
 καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.
 ΣΩ. αἶγwg' ἀληθῶς οἶον οὐδεπώποτε.
 ἀτὰρ σὺ λέξον πρότερος. ΞΑ. ἐδόκουν αἰετὸν 15
 καταπτάμενον εἰς τὴν ἀγορὰν μέγαν πᾶν
 ἀναρπίσσαντα τοῖς ὄνυσιν ἀσπίδα
 φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανὸν,
 κάππειτα ταύτην ἀποβαλεῖν Κλεώνυμον.
 ΣΩ. οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. 20

8. ἀλλ' ἢ.] These words invariably introduce a doubtful, hesitating question, indicative of some surprise on the part of the questioner: 'am I then really to understand that,' 'can it be that you are a maniac or a man possessed?' The Corybants indulged in such wild, delirious orgies, that their name was identified throughout Hellas with madness and frenzy of every description.

9. οὐκ, ἀλλά.] This is not an absolute denial; it is rather a qualified admission. *Not exactly so; yet it is in truth a sleep inspired by Sabazius which possesses me.* So infra 77, οὐκ, ἀλλὰ φίλο μὲν ἔστιν ἀρχὴ τοῦ κακοῦ, and Peace, 850, οὐκ, ἀλλὰ κακὴ ζῶων ἀπὸ τοῦτων τινές. Cf. Knights, 888. To admit that he was under the influence of Sabazius was in truth to admit that his state was near akin to that of a Corybant; for Sabazius (the Phrygian Bacchus) was the son, as the Corybants were the votaries, of the Phrygian Cybele.

Hence Sabazius and Corybas are frequently named in conjunction, as in the passages cited by Bergler from Lucian, Deorum Concilium, cap. 9, Icaromenip. cap. 27.

12. Μῆδός τις.] With his thoughts still turned to the east, Xanthias describes the overpowering influence of the sleep to which he has succumbed, in language borrowed from the great campaigns of the Persians against Hellas. For a somewhat similar metaphor see inf. 1124 and the note there. The expression νυστακτῆς ὕπνος is adopted by Alciphron, Epistle iii. 46, πάντας ὕπνος ὑπειλήφει νυστακτῆς. Indeed the whole opening scene of the Play appears to have been an especial favourite with Alciphron; see the notes on lines 26 and 52 infra.

14. οἶον οὐδεπώποτε.] Subaud. εἶδον or ἡκούσθη. Eusebius (Hist. Eccl. x. 8, 13) speaking of the persecution under Lici-

XANTH. Sure you're a maniac or a Corybant.

SOS. (*Producing a wine flask.*) Nay 'tis a sleep from great Sabazius holds me.

XANTH. (*Producing another.*) Aha! and I'm your fellow-votary there.

My lids too felt just now the fierce assault

Of a strong Median nod-compelling sleep.

And then I dreamed a dream; such a strange dream!

SOS. And so did I: the strangest e'er I heard of.

But tell yours first. XANTH. Methought a monstrous eagle

Came flying towards the market-place, and there

Seized in its claws a wriggling brassy shield,

And bore it up in triumph to the sky,

And then—Cleonymus fled off and dropped it.

SOS. Why then, Cleonymus is quite a riddle.

nus, says, *ξένος τις ἦν καὶ οἷος οὐδεπώποτε ἠκούσθη*.

15. *ἐδόκουν ἀετόν.*] Of the two dreams, the first is concerned with Cleonymus, the second with Cleon. In the first, a remarkably fine eagle is seen bearing off an *ἀσπίς* to the sky, when suddenly the eagle changes into Cleonymus the *ἀσπιδοβλήτης*, who of course at once *ἀποβάλλει τὴν ἀσπίδα*, vilely casts away the shield. There is probably a play (which it is impossible to preserve in an English translation) on the double meaning of *ἀσπίς*, a shield, and a snake, "nam aquila," as Bergler observes, "serpentes non clypeos rapit;" but even before the name of Cleonymus is introduced, the meaning of *ἀσπίς* has become restricted to a shield by the use of the epithet *ἐπίχαλκον*.

16. *μέγαν πάνν.*] Cleonymus the *ρίψαςπις* was a man of great stature, a circumstance which rendered his cowardice at once more conspicuous and more

disgraceful. Aristophanes frequently alludes to the fact. In the *Acharnians* (88), the ambassadors attempt to convey some notion of the prodigious size of the bird served up for their dinner, by declaring that it was thrice as big as Cleonymus. And the Cleonymus-tree which the Birds (1475) discovered in their wandering, the tree which shed shields instead of leaves, was a large tree with no heart, *δειλὸν καὶ μέγα*. And see *infra* 592, *ὁ μέγας οὗτος Κολακώνυμος ἀσπιδαποβλήτης*.

20. *γρίφου.*] *ἀντὶ τοῦ παροινίου ζητήματος*.—*γρίφοι δὲ λέγεται τὰ ἐν τοῖς συμποσίοις προβαλλόμενα αἰνιγματώδη ζητήματα*.—*Scholiast*. Riddles were the popular amusement at feasts and wine-parties. Hence the use of the word *συμπόταις* here. And hence in the tenth book of *Athenæus*, where there is a large collection of ancient riddles, we meet with such expressions as *γρίφους παρὰ πότον* (x. 79),

- ΞΑ. πῶς δὴ ; ΣΩ. προσερεῖ τις τοῖσι συμπόταις λέγων,
τί ταυτὸν ἐν γῇ τ' ἀπέβαλεν κἀν οὐρανῷ
κἀν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα ;
- ΞΑ. οἴμοι, τί δητὰ μοι κακὸν γενήσεται
ιδόντι τοιοῦτον ἐνύπνιον ; ΣΩ. μὴ φροντίσῃς. 25
οὐδὲν γὰρ ἔσται δεινὸν οὐ μὰ τοὺς θεούς.
- ΞΑ. δεινὸν γέ πού 'στ' ἄνθρωπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ σὸν αὖ λέξον. ΣΩ. ἀλλ' ἐστὶν μέγα.
περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὅλου.
- ΞΑ. λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος. 30
ΣΩ. ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια

γραφεῦεν παρὰ πότον (x. 74), and the like. Compare the case of Samson in the Book of Judges: ἐποίησεν ἐκεῖ Σαμφὼν πότον ἡμέρας ἑπτὰ,—καὶ εἶπεν αὐτοῖς Σαμφὼν, Πρόβλημα ὑμῖν προβάλλομαι, καὶ ἐὰν ἀπαγγεῖλητε αὐτὸ ἐν ταῖς ἑπτὰ ἡμέραις τοῦ πότου κ.τ.λ. (Judges xiv. 10—12. LXX).

22. τί ταυτόν.] Sosias is appropriating a very ancient and well-known riddle, preserved in Athenæus, x. 78 (to which Dobree also refers). The question was τί ταυτὸν ἐν οὐρανῷ, καὶ ἐπὶ γῆς, καὶ ἐν θαλάττῃ; and the answer was 'a serpent' or other animal of which there are both land and marine specimens, and which is also a constellation in the sky.

26. οὐδὲν ἔσται δεινόν.] No harm will come of it. In Alciphron. iii. 47, a thief, rejoicing over his lucky escape with his booty, exclaims, Ἐρμὴ κερδῶε καὶ ἀλεξίκακε Ἡράκλεις, ἀπεσώθην. οὐδὲν δεινὸν ἔτι γένοίτο.

28. ἐστὶν μέγα.] The first dream was a mere private satire; it affected no great political interest. The second dream is of high public import; it concerns the general welfare of the state; and indeed bears closely upon the special purpose of the Play. It represents the great demagogue, with his loud, cruel voice (φωνὴ μαρά), addressing the assembled people, whilst before him sit his devoted adherents—of whom the Heliasts formed so large a part—listening open-mouthed to his harangue, and eager to support whatever proposition he may make.

30. τὴν τρόπιν.] Possibly, as Bergler says, there may be a play on the words τὸν τρόπον τοῦ πράγματος; but more probably the expression merely means, 'let us get with all speed to the bottom of the matter.'

31. ἐν τῇ πυκνῇ συγκαθήμενα.] That the Athenians sat whilst the orators

- XANTH. How so? Sos. A man will ask his boon companions,
What is that brute which throws away its shield
Alike in air, in ocean, in the field?
- XANTH. O what mishap awaits me, that have seen
 So strange a vision! Sos. Take it not to heart,
 'Twill be no harm, I swear it by the Gods.
- XANTH. No harm to see a man throw off his shield!
 But now tell yours. Sos. Ah, mine's a big one, mine is;
 About the whole great vessel of the state.
- XANTH. Tell us at once the keel of the affair.
- Sos. 'Twas in my earliest sleep methought I saw
 A flock of sheep assembled in the Pnyx,
 Sitting close-packed, with little clokes and staves;

addressed them is of course well known, and is frequently noticed by Aristophanes, see *Ach.* 29, 59; *Knights*, 750, 754, 783, 785; *Eccl.* 94, 98, etc. Plutarch (*Nicias*, cap. 7) relates that on one occasion, when the people had taken their seats on the elevated plateau of the Pnyx (τὸν δῆμον καθήμενον ἄνω: cf. Demosthenes de *Corona*, 285, πᾶς ὁ δῆμος ἄνω καθῆτο) Cleon kept them waiting a long time, and at last entered hastily with a garland on his head, and said that he wanted the assembly put off till the next day, for that he was busy, had guests to entertain, and had just been sacrificing. The people took it good-humouredly, rose from their seats, and

broke up the assembly. The Scholiast here explains ἐκκλησιάσθαι by εἰς ἐκκλησίαν συνάγειν, which, as Bp. Pearson (on the *Creed*, Art. ix.) pointed out, is an obvious error; it means 'to attend an assembly.'

33. βακτηρίας κ.τ.λ.] That is to say, the sheep were clad in the ordinary garb of Athenian citizens, ἐκκλησιαζόντων, attending an assembly. For the Athenians (unlike the Spartans) took their sticks with them as well as their clokes. And therefore Praxagora in the *Ecclesiastus*, whilst dressing up the women to attend the assembly as men, is careful to see that they are all provided with sticks and clokes:—

καὶ μὴν τὰ γ' ἄλλ' ὑμῖν ὄρω πεπραγμένα.
 Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας
 καὶ θαϊμάτια τὰνδρεῖα (73—5).

And shortly afterward—

καὶ θαϊμάτια τὰνδρεῖά γ' ἔπειρ' ἐκλίψατε
 ἐπαναβάλεσθε, κατὰ ταῖς βακτηρίαις
 ἐπεριδόμεναι βαδίσετε (275—7).

κάπειτα τούτοις τοῖσι προβάτοις μούδῳκει

δημηγορεῖν φάλαϊνα πανδοκεύτρια,

35

ἔχουσα φωνὴν ἐμπεπρημένης ὕος.

ΞΑ. αἰβοῦ. ΣΩ. τί ἔστι; ΞΑ. παῦε παῦε, μὴ λέγε·

ὅξει κάκιστον τούνυπνιον βύρσης σαπρῶς.

ΣΩ. εἶθ' ἢ μιὰρὰ φάλαι' ἔχουσα τρυτάνην

ἴσθη βόειον δημόν. ΞΑ. οἴμοι δέιλαιος.

40

τὸν δῆμον ἡμῶν βούλεται διστάναϊ.

35. φάλαϊνα πανδοκεύτρια.] In Juvenal x. 14, "Quanto delphinis balæna Britannica major," the name *balæna* (the Latin form of *φάλαϊνα*) is generally taken to signify a grampus; and no doubt the epithet *πανδοκεύτρια* is as applicable to the grampus as to other cetaceans. "It is a very wolf in its constant hunger," says a recent writer, "and commits great havoc among the larger fish, such as the cod, the skate, and the halibut. Even the smaller porpoises and dolphins fall victims to the insatiable appetite of the grampus" (Wood's Natural History, i. 544). Nor, if we are to give credit to the concurrent testimony of ancient witnesses, was the rapacity of Cleon less boundless than that of a grampus or an omnivorous cormorant (*Clouds*, 591). The Knights of course is full to overflowing of imputations of this nature. In the *Acharnians* (line 6) a special instance is mentioned, which is also recorded by Theopompus, *παρὰ τῶν νησιωτῶν ἔλαβε πέντε τάλαντα ὁ Κλέων ἵνα πείσῃ τοὺς Ἀθηναίους κουφίσαι αὐτοὺς τῆς εἰσφορᾶς. αἰσθύμενοι δὲ οἱ ἰππεῖς ἀντέλεγον καὶ ἀπήτησαν αὐτόν. μέμνηται Θεόπομπος*.—Scholiast at Ach. 6. *Ælian* (Var. Hist. x. 17)

says, λέγει Κριτίας—Κλέωνι πρὸ τοῦ παρελθεῖν ἐπὶ τὰ κοινὰ, μηδὲν τῶν οἰκείων εὐεχέρον εἶναι· μετὰ δέ, πενήτην (alii ἑκατὸν) τάλαντων τὸν οἶκον ἀπέλιπε (left an estate of 50 or 100 talents). Plutarch (Nicias, cap. 2) says that the *πλεονεξία* of Cleon drove men over to the party of Nicias. And in his *Præcepta gerendæ Reipublicæ* xiii., after relating that Cleon, when he first engaged in politics, dissolved all his private friendships, he adds, "it had been better had he cast out of his soul his love of wealth and brawling, had he purged himself from envy and malice, for states require not the friendless and companionless, but the wise and good. And Cleon, though he discarded his friends, yet kept a hundred flatterers to beslave around his head." See also the Scholiast on Lucian's *Timon*, 30.

36. φωνὴν ἐμπεπρημένης ὕος.] The voice of a burnt (*Lysistrata* 322), singed or scalded sow. This high-pitched truculent voice is everywhere put prominently forward in the Aristophanic portrait of Cleon. In the *Knights* 218, when setting up a rival to Cleon, he specifies a *φωνή μιὰρὰ* as the very first qualification for a successful demagogue. In the same

Then to these sheep I heard, or seemed to hear
 An all-receptive grampus holding forth
 In tone and accents like a scalded pig.

XANTH. Phough! Sos. Eh? XANTH. Stop, stop, don't tell us any more.
 Your dream smells horribly of putrid hides.

Sos. Then the vile grampus, scales in hand, weighed out
 Bits of fat beef, cut up. XANTH. Woe worth the day!
 He means to cut our city up in bits.

Play Cleon is described as *κεκράκτης*, *Κυκλοβύρου φωνήν ἔχων* (137, cf. *Id.* 286, 304, 487, 1018), and his final doom (1403) is to bawl in rivalry with prostitutes and watermen. So *infra* 596, he is described as *κεκραζιδάμας*, and *infra* 1034, and *Peace*, 757, as having *φωνήν χαράδρας ἔλεθρον τετοκνίας*. And this loud voice accorded well with his violent and excited manner of speaking. "He was the first," says Plutarch (*Nicias*, cap. 8; *Tiberius Gracchus*, cap. 2), "who banished decorum from the bema, rushing to and fro while he spoke, shouting at the top of his voice (*πρῶτος ἐν τῷ δημηγορεῖν ἀνακραγών*), throwing back his cloke, and slapping his thigh." What an innovation this was upon the established mode of oratory may be judged from the statement of *Æschines* adv. *Timarchum*, cap. 6. The *Scholiast* on *Lucian's Timon*, cap. 30, says of Cleon, *πρῶτος δημηγορῶν ἀνέκραγεν ἐπὶ τοῦ βήματος καὶ ἑλοιδορήσατο*.—*εἶχε δὲ καὶ φωνὴν μεγάλην*. *Thucydides* (iii. 36), calls him *βιαιότατος τῶν πολιτῶν*.

37. *αἰβοί*.] The double hint, from the boundless rapacity and the vociferous tones of the portent, has disclosed the secret: and Xanthias perceives that the

φάλανα πανδοκεῦτρια can be no other than *ὁ βυρσοπώλης ὃς ἐκύκα τὴν Ἑλλάδα*. Bergler refers to *Knights*, 892, where Demus says to Cleon, *αἰβοί· οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων*; And indeed *Aristophanes* is constantly alluding to Cleon's unsavoury trade. See *infra* 1035, and the *Knights* *passim*. For the expression *παῦε παῦε μὴ λέγε*, see *Peace*, 648.

40. *βόειον δῆμόν*.] Bergler refers to *Knights*, 954, for a similar play on the words *δημός*, *fat*, and *δῆμος*, *the people*.

41. *δυστάναί*.] *To split up, sever into parts*. The expression *τὸν δῆμον δυστάναί* is here commonly taken in the metaphorical sense of sowing discord and division amongst the people. And this may no doubt be its meaning. It is however to be observed that in *Knights*, 818, Cleon is described as *διατεριχίζων* (see *Casaubon's* note there) in contrast to *Themistocles*, whose long walls had blended the *Piræus* and *Athens* into one great city. And I cannot help thinking that here too *Aristophanes* is alluding to some scheme of internal fortification which Cleon had proposed, and which would have had the effect of splitting up the city into distinct wards, each with its own separate circumsvallation.

- ΣΩ. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων.
εἴτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·
ὀλῆς ; Θέωλος τὴν κεφαλὴν κόλακος ἔχει. 45
- ΞΑ. ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.
ΣΩ. οὐκ οὖν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόραξ
γιννόμενος ; ΞΑ. ἦκιστ', ἀλλ' ἄριστον. ΣΩ. πῶς ; ΞΑ. ὅπως ;
ἄνθρωπος ὢν εἴτ' ἐγένετ' ἐξαίφνης κόραξ·
οὐκ οὖν ἐναργὲς τοῦτο συμβαλεῖν, ὅτι 50
ἄρθεις ἀφ' ἡμῶν ἐς κόρακας οἰχθήσεται ;
ΣΩ. εἴτ' οὐκ ἐγὼ δούς δὴ ὀβολῶ μισθώσομαι
οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα ;
ΞΑ. φέρε νυν κατεῖπω τοῖς θεαταῖς τὸν λόγον,

42. Θέωρος.] Theorus was one of the hundred flatterers (κόλακες), see infra 1033, who hung and fluttered about the more powerful demagogue. See infra 418 and 1236. In the present pantomimic vision he is represented with the head of a crow (τὴν κεφαλὴν κόρακος ἔχων) keeping close to his great patron (αὐτῆς πλησίον), and indeed seated at the very foot of the Bema.

44. Ἀλκιβιάδης.] This passage, as Brunk observes, is cited by Plutarch at the commencement of his Life of Alcibiades. Plutarch says that the lisp of Alcibiades was very graceful and winning, and lent a singular charm and persuasiveness to his speech.

45. κόλακος.] The happy lisp of Alcibiades has affixed to Theorus his true designation, κόλαξ, a flatterer. The similarity of the two words κόραξ and κόλαξ afforded a ready opening for Hellenic wit. Brunk refers to an epigram of Palladas (Brunk's *Analecta*, ii. 413). 'Ρῶ καὶ

λάβδα μόνον κόρακας κολάκων διορίζει, and a maxim of Diogenes, recorded by Athenæus, vi. 65. "It is far better," said Diogenes, "to go to the crows than to the flatterers, πολὺ κρείττον ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας, for those indeed devour you when dead, but these while you are yet alive." I may add Lucian's Timon, 48 (i. p. 116, ed. Bipont), where Philicides says, χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μαρὸν τοῦτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. Bergler thinks that a further pun is intended in the name Θέωλος quasi a θεός et ἄλλυμι *perdo*, ut ἐξώλης, etc.: and compares the expression Θεῶρον θεοεισεχθρία infra 418.

47. ἀλλόκοτον.] *Portentous*, or in Scottish phraseology, *uncanny*. The word is particularly applicable to strange and unnatural changes of form. Κράτης ἐπὶ ὀνειράτος ἡλλαγμένον καὶ τερατώδους, Phrynichus (προπαρασκ. Σοφιστ. MS. cited by Ruhken, Timæus sub voc.); a passage

- Sos. Methought beside him, on the ground, I saw
Theorus seated, with a raven's head.
Then Alcibiades lisped out to me,
Cwemark! Theowys has a cwaven's head.
- XANTH. Well lisped! and rightly, Alcibiades!
- Sos. But is not this ill-omened, that a man
Turn to a crow? XANTH. Nay, excellent. Sos. How? XANTH. How!
Being a man he straight becomes a crow:
Is it not obvious to conjecture that
He's going to leave us, going to the crows?
- Sos. Shall I not pay two obols then, and hire
One who so cleverly interprets dreams?
- XANTH. Come, let me tell the story to the audience

which Meineke seems to have overlooked in his *Fragmenta Comicorum Græcorum*.

51. ἐς κόρακας.] The expression "going to the crows"—the equivalent of our vulgar phrase "going to the dogs,"—supplied the material for innumerable jokes, see Peace, 117, and note there.

52. δὺ ὀβολῶν.] This seems to have been the recognized charge of these practitioners. Dindorf refers to Lobeck (*Aglaophonus*, p. 253), who cites Lucian *Deorum Concilium*, 12, *θεσπιφδεῖ ὁ γενναῖος τοῖν δυοῖν ὀβολοῖν ἔνεκα*, and Max. Tyr. xix. p. 362, *τῶν ἐν τοῖς κύκλοις ἀγερόντων οἱ δυοῖν ὀβολοῖν τῷ προστυχόντι ἀποθεσπίζουσι*. Limenterus in *Alciphron* iii. 59 (to which Dobree also refers), is more liberal. He dreamed that he was Ganymede clothed in princely apparel, and borne by an eagle to the gates of heaven, when lo! a thunderbolt fell, and as they came crashing downwards, the eagle was no longer an eagle but a carrion vulture, and the dreamer

was no longer Ganymede in gorgeous array, but himself, the parasite Limenterus, as naked as his mother bore him. And he is prepared to give no less than two drachmas to any one of the tribe τῶν τοῦς ὀνείρους ὑποκρίνεσθαι ὑπὸ σχνουμένων, who will show him the interpretation of the dream.

¹ 54. τὸν λόγον.] Aristophanes uses λόγον, as Plautus *argumentum*, to denote not the actual plot or story which he is about to unfold, but the preliminary circumstances, a knowledge of which is requisite for the right understanding of the Play. See Peace, 50; where (as also in the *Knights*) Aristophanes follows the same inartificial method, which he here employs, for putting the audience in possession of these preliminary facts. The ὀλίγ' ἄνθ' ὑπειπὼν πρῶτον of the next line is similar to the *Huic argumento antelodium quidem hoc fuit* of Plautus, *Menæchm.* Prologue, 13.

ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί,
 μηδὲν παρ' ἡμῶν προσδοκᾷ λῖαν μέγα,
 μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.
 ἡμῖν γὰρ οὐκ ἔστ' οὐδὲ κάρυ' ἐκ φορμίδος
 δούλω διαρριπτοῦντε τοῖς θεωμένοις,
 οὔθ' Ἡρακλῆς τὸ δεῖπνον ἐξαπατῶμενος,
 οὔδ' αὖθις ἀνασελγαινόμενος Εὐριπίδης·
 οὔδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,

55

60

57. *Μεγαρόθεν.*] The Athenian dramatists were fond of contrasting their own cultivated and highly finished performances, with the rude and homely tricks

wherewith the primitive comedians of Megara sought to divert their audience. The Scholiast cites a passage from the *Προσπύλτιοι* of Eupolis,

τὸ σκῶμ' ἄσελγες καὶ Μεγαρικὸν καὶ σφόδρα
 ψυχρὸν,

which is given more fully by Aspasius on the *Ethics*, iv. 2 (to which Porson refers). And Aspasius adds, *διασύρονται γὰρ οἱ Μεγαρεῖς ἐν κωμῳδίᾳ, ἐπεὶ καὶ ἀντιποιοῦνται αὐτῆς, ὡς παρ' αὐτοῖς εὐρεθείσης* (cf. Aristotle's *Poetics*, 3; Müller's *Do-*

rians, iv. chap. 7) *εἶγε καὶ Σουσαρίων ὁ κατάρξας κωμῳδίας Μεγαρεὺς ὡς φορτικοὶ τοίνυν καὶ ψυχροὶ διαβάλλονται.* And after referring to this passage of Aristophanes, he continues, *ἀλλὰ καὶ Ἐκφαντίδης παλαιότατος τῶν ἀρχαίων ποιητῆς φησι*

Μεγαρικῆς κωμῳδίας
 ἄσμ' οὐ δίδειμ' ἥσυχνόμεν
 τὸ δρᾶμα Μεγαρικὸν ποιεῖν.

And Brunck compares the expression *Μεγαρικά τις μαχανὰ* in the *Acharnians*, 738.

58. *κάρνα.*] The Athenians employed *κάρνα* as the generic name for every species of nut. *οἱ Ἀττικοὶ κοινῶς πάντα τὰ*

ἀκρόδρνα κάρνα λέγουσιν, Athenæus, ii. 38. Brunck observes that the practice here disclaimed (though apparently adopted in the *Peace*, 962) is expressly censured in the *Plutus*, 797,

ἔπειτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν.
 οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ
 ἰσχάδια καὶ τραγάλια τοῖς θεωμένοις
 προβαλόντ', ἐπὶ τούτοις ἐπαναγκάζειν γελᾶν.

For in fact all this scrambling for bonbons, these stock jokes on Heracles, this Megaric buffoonery, formed part of the *φάρτος*, the vulgar rubbish which Aristo-

phanes had endeavoured to sweep from the Athenian stage. See the *Parabases* of the *Clouds*, and the *Peace*, and the notes there. The *φορτικοὶ* were too

With just these few remarks, by way of preface.

Expect not from us something mighty grand,

Nor yet some mirth purloined from Megara.

We have no brace of servants here, to scatter

Nuts from their basket out among the audience,

No Heracles defrauded of his supper,

Nor yet Euripides besmirched again;

No, nor though Cleon shine, by fortune's favour,

strong for him however. He was unsuccessful with his favourite comedy of the Clouds, ἐπ' ἀνδρῶν φορτικῶν ἡττηθείς, and he is now compelled to accommodate himself in some degree to the lower tastes of his audience, although his Play is still, he protests, very far superior to the ordinary φορτικὴ κωμῳδία.

60. Ἑρακλῆς.] ἐν τοῖς πρὸ τοῦτου δεδιδαγμένοις δράμασιν εἰς τὴν Ἑρακλέους ἀπληστίαν πολλὰ προεῖρηται. ποιοῦσι δὲ τὸν Ἑρακλέα γελοίου χάριν κεκλημένον εἰς δειπνον καὶ δυσχεραίνοντα διὰ τὸ βραδέως αὐτῷ παρατιθέναι τὰ ὄψα.—Scholiast; see Peace, 741, and the note there.

61. ἀνασελγαινόμενος.] This word would mean, if the passive participle, *treated insolently again*, and if the middle, *behaving insolently again*. The former interpretation is generally adopted; and having regard to the passive participle in the preceding line, and to the character in which Euripides is portrayed as well in the *Acharnians* as in the later plays of Aristophanes, I think that it is undoubtedly the true one. The Scholiast explains the word by *κατακωμωδοῦμενος, ὑβριζόμενος*.

62. Κλέων.] At the time when the *Wasps* was exhibited, there was an un-

usual stir and activity in the docks and arsenals of Athens; a great fleet was being equipped in Piræus; a splendid army was mustering in the city. They were bound for the coasts of Thrace; and the commander-in-chief was to be none other than Cleon. His success at Sphacteria had been followed by the entire defeat of the Athenian troops under their regular officers at Delium; and now he was to be once more allowed to try his fortune in the field of battle. And had he again returned victorious, he would no doubt have become the most considerable personage in Hellas. The conjunction of Demagogue and General in one person had at all times been regarded as of evil omen to liberty; for, as Aristotle says, ἐπὶ τῶν ἀρχαίων, ὅτε γένοιτο ὁ αὐτὸς δημαγωγὸς καὶ στρατηγός, εἰς τυραννίδα μετέβαλλον, Pol. v. 5. It is to this new and brilliant exaltation of Cleon that Aristophanes is in my judgment alluding in the text, and again in lines 1234, 5. There is not the slightest ground for Reiske's notion that 'Cleon' was the original name of the Knights, and that Aristophanes is here referring to the success of his own comedy. As to *μυρωτεύσομεν* see the note on Peace, 236.

αὐθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
 ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,
 ὕμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
 65
 κωμωδίας δὲ φορτικῆς σοφώτερον.
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσι
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,
 70
 ἔνδον καθείρξας, ἵνα θύραζε μὴ ᾔξη.
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
 ἣν οὐδ' ἂν εἰς γνοίῃ ποτ' οὐδ' ἂν ξυμβάλοι,
 εἰ μὴ πύθουθ' ἡμῶν ἐπεὶ τοπάξετε.
 Ἀμυνίας μὲν ὁ Προνάπους φήσ' οὗτοσὶ
 εἶναι φιλόκυβον αὐτόν· ἀλλ' οὐδὲν λέγει.
 75

ΣΩ. μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.
 ΞΑ. οὐκ, ἀλλὰ φιλο μὲν ἔστιν ἀρχὴ τοῦ κακοῦ.
 ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον
 εἶναι φιλοπότην αὐτόν. ΣΩ. οὐδαμῶς γ', ἐπεὶ

65. ὕμῶν οὐχὶ δεξιώτερον.] As had been the case, he means, with the Clouds.

68. οὐπὶ τοῦ τέγους.] Bdelycleon is sleeping on the flat roof of the house. Cf. Clouds, 1502; Lysistrata, 389, 395. And compare the ἐπὶ τοῦ δώματος, *on the house-top*, of the LXX. and Evangelists. The explanation of the Scholiast, ἐπὶ ὑπερέσῳ, although adopted by every commentator, is unquestionably erroneous; it is manifest from 143—148 *infra* that Bdelycleon is actually on the roof; and indeed the line before us admits of no other interpretation.

74. Ἀμυνίας.] Aristophanes avails himself of the opportunity to make certain of the spectators suggest the vices to which they themselves were addicted.

Amynias was a gambler, Dercylus a drunkard, Nicostratus a slave to superstition. For Amynias, see the note on 1267 *infra*.

77. φιλο.] Lucian (Piscator 20), on his trial before Philosophy, is called upon to state his name and occupation. "I am a μισαλαζών," he says, "and a μισογῆς and a μισοψευδής, and a μισόντροφος, and in a word μισῶ πᾶν τὸ τοιουτῶδες εἶδος τῶν μιαρῶν ἀνθρώπων." "Goodness!" says Philosophy, "what a lot of hates there are in your profession!" "That's true," says Lucian, "not but what I follow the opposite profession as well; that I mean, which begins with φιλο (λέγω δὴ τὴν ἀπὸ τοῦ φιλω τὴν ἀρχὴν ἔχουσαν); for I am φιλαλήθης and φιλόκαλος

Will we to mincemeat chop the man again.
 Ours is a little tale, with meaning in it,
 Not too refined and exquisite for you,
 Yet wittier far than vulgar comedy.
 You see that great big man, the man asleep
 Up on the roof, aloft: well that's our master.
 He keeps his father here, shut up within,
 And bids us guard him that he stir not out.
 For he, the father, has a strange disease,
 Which none of you will know, or yet conjecture,
 Unless we tell: else, if you think so, guess.
 Amynias there, the son of Pronapus,
 Says he's a dice-lover: but he's quite out.

Sos. Ah, he conjectures from his own disease.

XANTH. Nay, but the word does really end with -lover.

Then Sosias here observes to Dercylus,
 That 'tis a DRINK-lover. Sos. Confound it, no:

and φιλαπλοϊκός, and the like." With also Eur. Troades, 982, 3,
 the expression ἀρχὴ τοῦ κακοῦ compare

τὰ μῶρα γὰρ πάντ' ἐστὶν Ἀφροδίτῃ βροτοῖς,
 καὶ τοῦνομ' ὁρθῶς ἀφροσύνης ἀρχεῖ θεῶς.

78. ὁδὶ Σωσίας.] Apart from the
 question whether any spectator is likely
 to have borne the name of Sosias, there
 is, I think, quite sufficient to convince us
 that Xanthias is here mischievously put-
 ting words into the mouth of his fellow-
 slave; viz. (1) the identity of the name,
 (2) the use of the pronoun ὁδὶ, which
 could hardly have been intended to de-
 signate another Sosias farther from the
 speaker; (3) the disease mentioned,
 which was in fact the fellow-slave's
 disease, so that he too would be ἀφ'
 αὐτοῦ τὴν νόσον τεκμαιρόμενος; (4) the

ready retort of the fellow-slave, not re-
 pudiating but accepting the imputation;
 ὡς μεθύσῃς, says the Scholiast, ὁ οἰκέτης
 ἐπαινεῖ τὴν μέθην; (5) the circumstance
 that Sosias is represented, not as guess-
 ing on his own account (like Amynias
 and Nicostratus), but merely as prompt-
 ing a spectator to make a wrong guess.
 And (6) it is to be observed that in each
 of these jests, one spectator, and one
 only, is held up to ridicule; and here we
 have the vice of winebibbing imputed to
 Dercylus.

- αὕτη γε χρηστών ἐστὶν ἀνδρῶν ἢ νόσος. 80
- ΞΑ. Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης
εἶναι φιλοθύτην αὐτὸν ἢ φιλόξενον.
- ΣΩ. μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
ἐπεὶ καταπύγων ἐστὶν ὃ γε Φιλόξενος.
- ΞΑ. ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε. 85
εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγᾶτε νῦν.
φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου.
φιλληλιαστίης ἐστὶν ὡς οὐδεὶς ἀνὴρ,
ἐρᾷ τε τούτου τοῦ δικάζειν, καὶ στένει,
ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου. 90
ὑπνίου δ' ὀρᾷ τῆς νυκτὸς οὐδὲ πασπάλην.
ἦν δ' οὖν καταμύσῃ καὶ ἀχνην, ὅμως ἐκεῖ
ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.
ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθέναι
τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται, 95
ὥσπερ λιβανωτὸν ἐπιτιθεὶς νομηνία.
καὶ νῆ Δι' ἣν ἔδῃ γέ που γεγραμμένον

81. Νικόστρατος.] The Scholiast says, ἐπύθεται οὗτος περὶ τὰς θυσίας καὶ μαντείας, and explains φιλοθύτην as follows:—Φιλοθύται εἰσὶν οἱ δεισιδαίμονες, καὶ θύουσιν αἰετοῖς θεοῖς, νομίζοντες ἐκ τούτου ἀβλαβεῖς εἶσεσθαι. Scambonidæ was an urban deme, belonging to the tribe Leontis.

82. φιλόξενον.] As regards Nicostratus, the joke appears to be exhausted

with the epithet φιλοθύτης. The subsequent guess φιλόξενος is added for the purpose of satirizing the citizen of that name. 'Ο μὲν, says the Scholiast, πρὸς τὸν ἀγαθὸν τρόπον εἶπε τὸ φιλόξενος, ὁ δὲ ὡς κύριον (a proper name) ἤρπασε. καὶ γὰρ ὁ Φιλόξενος ἐκωμωδεῖτο ὡς πόρνος. Εὐπόλις Πόλεσιν,

ἔστι δὲ τις θήλεια Φιλόξενος ἐκ Διομείων.

83. μὰ τὸν κύν'.] This oath is here used as the most appropriate with regard to the shameless profligacy of Philoxenus. In later times it was known as the familiar oath of Socrates; but had it been popularly connected with that philoso-

pher at the date of the Clouds, it would assuredly have formed a feature of the Socratic portrait there.

90. ἐπὶ τοῦ πρώτου ξύλου.] In the front row, and so nearest to the parties, the witnesses, and the advocates; a position

That's the disease of honest gentlemen.

XANTH. Then next, Nicostratus of Scambon says,
It is a sacrifice- or stranger-lover.

Sos. What, like Philoxenus? No, by the dog,
Not quite so lewd, Nicostratus, as that.

XANTH. Come, you waste words: you'll never find it out,
So all keep silence if you want to know.
I'll tell you the disease old master has.
He is a LAW-COURT-lover, no man like him.
Judging is what he dotes on, and he weeps
Unless he sit on the front bench of all.
At night he gets no sleep, no, not one grain,
Or if he doze the tiniest speck, his soul
Flutters in dreams around the water-clock.
So used he is to holding votes, he wakes
With thumb and first two fingers closed, as one
That offers incense on a new moon's day.
If on a gate is written *Lovely Demus*,

which, in a court consisting of several hundred members, must have been an important consideration to a dicast anxious to take an active part in the proceedings. The expression is used in *Acharnians*, 25, with reference to the magistrates elbowing for the first places in the assemblies.

92. ἐκεῖ.] His mind returns in dreams to the court, and there (in the court, cf. *infra* 104, 765, 770, and not *in somnis* nor *domi*, as Richtersupposes) flutters around the official water-clock, wherewith the speeches of the advocates were timed and limited.

95. τοὺς τρεῖς ξυνέχων.] τοῦτοις γὰρ κατέχονσι τὰς ψήφους οἱ δικασταί, τῷ μεγάλῳ

λῶ (the thumb) καὶ τῷ λιχανῶ (the fore-finger, the *scooper*, ἀπὸ τοῦ λείχειν) καὶ τῷ μέσῳ.—Scholiast.

97. γεγραμμένον.] Lovers seem at all times, if we can trust the poets, to have found a pleasure in writing the name of their beloved on such places as gates and walls and smooth-barked trees. The Titraian chieftain in the *Acharnians* (144) is reported to be so devotedly attached to the Athenians, that he spends his time in scribbling on the walls Ἀθηναῖοι καλοί. And Ἰδίων, says the Scholiast there, ἐραστῶν ἦν τὰ τῶν ἐρωμένων ὀνόματα γράφειν ἐν τοῖς τοίχοις ἢ δένδροις ἢ φύλλοις, οὕτως "Ὁ δεῖνα καλός." καὶ παρὰ Καλλιμάχῳ

υἷον Πυριλάμπους ἐν θύρᾳ Δῆμον καλὸν,
 ἰὼν παρέγραψε πλησίον "κημὸς καλός."
 τὸν ἄλεκτρύνα δ', ὃς ἦδ' ἀφ' ἐσπέρας, ἔφη 100
 ὄψ' ἐξεγείρειν αὐτὸν ἀναπείσμενον,
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.
 εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,
 κᾶπειτ' ἐκεῖσ' ἐλθὼν προκαθεύδει πρὸ πᾶνυ,
 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι. 105
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
 ὥσπερ μέλιτ' ἢ βομβυλὶδὸς εἰσέρχεται,
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.

ἀλλ' ἐν δὴ φλοιοῖς κεκολαμμένα τόσσα φορεῖτε
 γράμματα, Κυδίππην ὅσ' ἐρέουσι καλὴν.

So the fragment (101) is emended by Bentley and by Pierson from Aristænetus, i. 10. Bentley in his note on Callimachus refers to the Amores, ascribed to Lucian (cap. 16), where a crazy devotee has fallen in love with the statue of Aphrodite at Cnidus; and soon every wall is inscribed with her name, and every tree proclaims 'Beautiful Aphrodite,' τοῖχος ἅπας ἐχαράσσετο, καὶ πᾶς μαλακοῦ δένδρου φλοιὸς Ἀφροδίτην καλὴν ἐκήρυσεν. The practice is mentioned by Virgil, Ovid, Propertius, and others. And English readers will remember the story of Orlando and Rosalind in Shakespeare's As you Like it.

98. υἷον Πυριλάμπους Δῆμον.] Demus, the son of Pyrilampes, was a young man of surpassing grace and beauty, and was at this time "the toast of all the town." "We two," says Socrates to Callicles, in the Gorgias of Plato, cap. 37 (to which Beggler refers), "we two are in love, each

with two persons; I with Alcibiades and Philosophy; you with Demus the son of Pyrilampes, and Demus the Athenian people. And just as you mould your own opinions to suit the views of your favourites; so must I listen to the voice of Philosophy, and form my opinions accordingly." Cf. Id. cap. 68, and Charmides, cap. 6. Many passages relating to this Athenian Apollo (as his admirers called him) and his father are collected by the Commentators here and on the Gorgias; Lysias, Orat. xix. De Bonis Aristoph. 27; Athenæus, ix. cap. 56; Plutarch's Pericles, cap. 13; Brunck's Analecta, ii. 79; Libanius pro Salt. xix. p. 500 D. He was a man of rank and fortune; his father had been the intimate friend of Pericles, and both father and son were renowned peacock-fanciers. We hear of Demus in after-life as a trierarch, and receiving the present of a golden goblet as a

Meaning the son of Pylilamp, he goes
 And writes beside it *Lovely Verdict-box*.
 The cock which crew from eventide, he said,
 Was tampered with, he knew, to call him late,
 Bribed by officials whose accounts were due.
 Supper scarce done, he clamours for his shoes,
 Hurries ere daybreak to the Court, and sleeps
 Stuck like a limpet to the doorpost there.
 So sour he is, the long condemning line
 He marks for all, then homeward like a bee
 Laden with wax beneath his finger-nails.

pledge of friendship from the king of Persia.

99. *κημός*.] This word, which is here employed on account of its similarity to the name of Demus, was the funnel (made of wicker or basket work) through which the dicasts dropped their votes into the verdict-box. *κημός ἐστι πλέγμα τι, δι' οὗ τὴν δικαστικὴν ψῆφον καθίσταν*, Scholiast. *ἐστι δὲ, says another Scholiast, πλέγμα τι δικτυῶδες καὶ ἡθμῶδες, ἄνωθεν πλατὺν, κάτωθεν στενόν.*

100. *ἀλεκτρύονα*.] *ἐν ὑπερβολῇ τοῦτο. ἐμέμφετο γὰρ τῷ ἀλέκτορι, φησί, καὶ ταῦτα ἐσπέρας κράζοντι, ὡς βραδείας αὐτὸν ἐγείρει.* —Scholiast. With what follows Bergler aptly compares the passage in the *Aulularia* of Plautus iii. 4, where the cock had been scratching about in the presence of the intruding cooks, near the spot where the crock of gold was hidden, and Euclio says, “Credo ego edepol illi mercedem gallo pollicitos coquos, Si id palam fecisset.” As to the *ὑπείθνητοι* see the note on 571 infra.

103. *κέκραγεν ἐμβάδας*.] *Solcas poscit* as Horace, Sat. ii. 8. 77, says of a man rising from supper.

105. *τῷ κίονι*.] Probably a pillar in the vestibule of the court, on which (it may be) the outside court-notices were suspended.

106. *τιμῶν τὴν μακράν*.] When an action had been decided against the defendant, it remained for the judges to pronounce the sentence. And in many cases, the prosecutor and the prisoner were each allowed to propose the penalty to be inflicted. In such cases the judges declared their opinions by drawing a line on the *πινάκιον τιμητικόν*, a tablet faced with wax. Those who were in favour of the severer penalty proposed by the prosecutor drew a long line, those who were in favour of the lighter penalty substituted by the prisoner, drew a short line. Philocleon's *δυσκολία* (see the note on 1356 infra) induced him to award in every instance the penalty demanded by the prosecution.

ψήφῳ δὲ δέισας μὴ δεηθεῖη ποτὲ,
 ἵν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει. 110
 τοιαῦτ' ἀλύει· νουθετούμενος δ' αἰὲ
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
 μοχλοῖσιν ἐνδῆσαντες, ὥς ἂν μὴ ᾿ξίῃ.
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος 115
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον
 μηδ' ἐξιέναι θύραζ· ὁ δ' οὐκ ἐπείθετο.
 εἴτ' αὐτὸν ἀπέλον κάκᾰθαιρ', ὁ δ' οὐ μάλα.
 μετὰ τοῦτ' ἐκορυβάντιζ· ὁ δ' αὐτῷ τυμπάνῳ
 ᾄξας ἐδίκασεν εἰς τὸ Καινὸν ἐμπεσών. 120
 ὅτε δὴ δὲ ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
 διέπλευσεν εἰς Αἴγινα· εἴτα ξυλλαβὼν
 νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·

110. τρέφει.] The Scholiast says, ὡς ἐπὶ ζῳῶν ἔφη τὸ τρέφει, but it is hardly probable that there is any play on the words αἰγιαλὸν and αἶγα, as Meineke (Vind. Aristoph.) suggests;—nor is it probable that in the passage which he cites from Stobæus, Florilegium, 57. 4,

ἀπόλλυμαι τρέφω γὰρ ἐν ἀγρῷ χωρίον, there is any play on the words χωρίον and χορίον.

111. τοιαῦτ' ἀλύει.] A witty parody, as the Scholiast observes, on a passage in Euripides (Sthenobœa, Fragm. x., Wagner's Fragm. Trag. Græc.),

τοιαῦτ' ἀλύει νουθετούμενος δ' Ἐρως
 μᾶλλον πιέζει.

116. μὴ φορεῖν τριβώνιον.] We shall hereafter (1131) see with what difficulty Bilelycleon succeeds on this point, even after the successful course of treatment applied in this play to his father.

118. ὁ δ' οὐ μάλα.] Scil. ἐπείθετο.

119. ἐκορυβάντιζ·.] Initiated him into

the wild orgies of Cybele, of which the timbrel (τύμπανον) was the well-known accompaniment. As Catullus writes, in that rapid Galliambic metre for which Mr. Tennyson's Boadicea has for the first time made familiar to English ears,

Niveis citata cepit—manibus leve tympanum,
 Tympanum, tubam, Cybelle,—tua, mater, initia (Atys, 8).

And again,

Lest he lack votes, he keeps, to judge withal,
 A private pebble-beach secure within.
 Such is his frenzy, and the more you chide him
 The more he judges : so with bolts and bars
 We guard him straitly that he stir not out.
 For ill the young man brooks his sire's disease.
 And first he tried by soft emollient words
 To win him over, not to don the cloke
 Or walk abroad : but never a jot he yielded.
 He washed and purged him then : but never a jot.
 A Corybant next he made him, but old master,
 Timbrel and all, into the New Court bursts
 And there sits judging. So when these rites failed,
 We cross the Strait, and, in Ægina, place him,
 To sleep the night inside Asclepius' temple :

Sequimini

Phrygiam ad domum Cybelles—Phrygia ad nemora Deæ,
 Ubi cymbalum sonat vox—ubi tympana reboant (Id. 19).

In the *Lysistrata* (388) Aristophanes connects the timbrels of Cybele with the worship of her son (see note on line 9 supra), ὁ τυμπανισμὸς χοῖ πνευνοὶ Σαβάζιοι.

120. *Κανόν.*] It is impossible now to determine the names of the ten courts in which the Athenian dicasts held their sittings. The Scholiast here recognizes four only : εἰσὶ δὲ ὁ Παράβυστον, Κανὼν, Τρίγωνον, Μέσον. The whole subject is discussed by Schömann (Appendix de Dicasteriis, Opuscula, vol. i. p. 220), Fritzsche (De Sortitione Julienne), and others, with great care, but without, as I think, any satisfactory result. And it seems not improbable that there were never ten specifically appropriated courts.

but that the dicasts were from time to time accommodated in any large halls or other public buildings available and convenient for the purpose.

123. Ἀσκληπιοῦ.] Sick persons were placed to spend the night in the Temple of Æsculapius, to be recovered of their diseases. In the *Plutus* the experiment is tried upon Plutus himself, with very remarkable success. In the *Curculio* of Plautus, a lover hastens to visit his mistress, whilst Cappaletus, into whose power she has fallen, agrotus incubat in Æsculapii fano. He summons the bolts to fly back and let his beloved pass through. The serenade is a singular one, and I venture to give a translation of it:—

ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κυγκλίδι.
 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρείομεν. 125
 ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν
 καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τερημένα
 ἐνεβύσαμεν ῥακίοισι κῆπακτώσαμεν
 ὁ δ' ὥσπερ εἰ κολοῖδς αὐτῷ παττάλους
 ἐνέκρουεν εἰς τὸν τοῖχον, εἴτ' ἐξήλλετο. 130
 ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις
 καταπετάσαντες ἐν κύκλῳ φυλάττομεν.
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,
 ναὶ μὰ Δία, τῷ δ' υἱεῖ γέ τφδὶ Βδελυκλέων,
 ἔχων τρόπους φρναγμοσεμνάκους τινάς. 135

BΔ. ὦ Ξανθία καὶ Σωσία, καθεύδετε ;

ΞΑ. οἶμοι. *ΣΩ.* τί ἔστι ; *ΞΑ.* Βδελυκλέων ἀνίσταται.

BΔ. οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος ;

ὁ γὰρ πατὴρ εἰς τὸν ἵπνον εἰσεληλυθεν

Bolts, bolts, I bow to you, each of you,
 Ask you, petition you, pray and beseech of you,
 Deign on a lover's entreaty to smile.
 Dance, sweet bolts, all grace and activity,
 Dance, like jugglers in Lydian festivity,
 Dance, O dance from the staples awhile.
 Dance from the staples, and send to me, send to me
 Her who is draining my life-blood away.
 O vile bolts, ye heed nor attend to me,
 None of you listens or acts as a friend to me,
 Stark and stiff in your places ye stay.

Their interview is terminated by the too speedy advent of the morn, and the opening of the gates of the Temple to let the patients out. The scene of the *Curculio* is laid in Epidaurus, which was the headquarters of the worship of *Æsculapius*; but *Ægina* was partly inhabited by Epidaurian colonists, and therefore naturally possessed a temple

of the special Epidaurian divinity. See Pausanias, ii. 30. 1.

124. *κυγκλίδι.*] The *κυγκλῖς* was the little gate or wicket in the low rail, *δρύφακτοι*, by which the space where the dicasts sat was fenced off from the rest of the Court.

129. *κολοῖδς.*] Jackdaws are still very common at Athens; they build their

Lo ! with the dawn he stands at the Court rails !
 Then, after that, we let him out no more.
 But he ! he dodged along the pipes and gutters,
 And so made off : we block up every cranny,
 Stopping and stuffing them with clouts of rag :
 'Quick he drove pegs into the wall, and clambered
 Up like an old jackdaw, and so hopped out.
 Now then, we compass all the house with nets,
 Spreading them round, and mew him safe within.
 Well, sirs, Philocleon is the old man's name ;
 Ay truly ; and the son's, Bdelycleon :
 A wondrous high-and-mighty mannered man.

BDELYCLEON. Xanthias and Sosias ! are ye fast asleep ?

XANTH. O dear ! SOS. What now ? XANTH. Bdelycleon is up.

BDEL. One of you two run hither instantly,
 For now my father's got into the kitchen,

nests under the eaves of the houses.
 Dodwell's Tour, ii. 40.

134. *ναὶ μὰ Δία.*] The actor no doubt pronounced the word *Φιλοκλέων* with an intonation designed to bring out distinctly the origin and meaning of the name, "Cleon-lover;" and as the audience give the expected laugh, he subjoins *ναὶ μὰ Δία*, "Ay by my troth it is, so you need not laugh." *τῷδ'* is used *δεικτικῶς*, the speaker pointing to Bdelycleon on the top of the house. The names of the two chief characters, Cleon-lover, and Cleon-hater, disclose what notwithstanding the disclaimer in line 63 *supr.*) is the real scope of the comedy before us.

136. *ὦ Σωθία καὶ Σωσία.*] Their reveries are interrupted by the voice of their master, calling angrily from the

housetop : *ἐν ἀπειλητικῇ φωνῇ τοῦτό φησιν*, says the Scholiast. The old dicast within is growing restless as the time for the sitting of the court approaches.

139. *ἱπνόν.*] '*ἱπνός*' μέρος τι τῆς οἰκίας οὕτω καλεῖται, τὸ λεγόμενον παρ' ἡμῶν μαγειρείον.—*λέγεται δὲ κυρίως ἱπνός ἢ κάμνος.*—Harpocration s. v. '*ἱπνός* κυρίως ἢ κάμνος, νῦν δὲ τὸ μαγειρείον φησιν.—Scholiast. See *infra* 837. Either meaning, *kitchen* or *fumace*, will suit this passage equally well. Philocleon may have crept into the fumace, as Falstaff in the Merry Wives of Windsor (iv. 2) is recommended to "creep into the lilubole;" and whilst his son is expecting that he will slip through the *τρήμα*, the hole by which the dirty water was discharged from the bath into the street (*αἱ γὰρ πύελοι*, says the Scholiast, *τρώγλας εἶχον ἐπὶ τὴν οἶδον*

- καὶ μυσπολεῖται καταδεδυκώς. ἀλλ' ἄθρει, 140
κατὰ τῆς πυέλου τὸ τρήμ' ὅπως μὴ 'κδύσεται·
σὺ δὲ τῇ θύρᾳ πρόσκεισο. ΣΩ. ταῦτ', ὦ δέσποτα.
- ΒΔ. ἀναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπηνη ψοφεῖ;
οὗτος, τίς εἰ σύ; ΦΙ. καπνὸς ἔγωγ' ἐξέρχομαι.
- ΒΔ. καπνός; φέρ' ἴδω ξύλου τίνος σύ. ΦΙ. συκίνου. 145
- ΒΔ. νῆ τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.
ἀτὰρ οὐκ ἐσερρήσεις γε; ποῦ 'σθ' ἡ τηλία;
δύου πάλιν· φέρ' ἐπαναθῶ σοι καὶ ξύλον.
ἐνταῦθα νῦν ζῆτει τιν' ἄλλην μηχανήν.
ἀτὰρ ἄθλιός γ' εἴμ' ὥς ἕτερός γ' οὐδεὶς ἀνὴρ, 150
ὅστις πατρὸς νῦν Καπνίου κεκληύσομαι.
- ΣΩ. νῦν τὴν θύραν ὠθεῖ. ΒΔ. πῖξέ νυν σφόδρα
εὖ κἀνδρικῶς· κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.
καὶ τῆς κατακλειδὸς ἐπιμελοῦ καὶ τοῦ μοχλοῦ
φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται. 155
- ΦΙ. τί δράσεται; οὐκ ἐκφρήσεται, ὦ μιαιώτατοι,

πρὸς τὸ τὸ ὕδωρ ἐξέρχεσθαι), the prisoner is in fact clambering up the flue which led from the furnace.

140. *μυσπολεῖται*.] *Circumvagatur, huc et illuc se versat, tanquam mus*: bustles about like a mouse. This is, in my opinion, the genuine reading, and has been corrupted by copyists into the *μυσπολεῖ τι*, *μυσπολεῖ τις*, and the like, of the MSS. and editions.

143. *ἡ κάπηνη*.] Philocleon in his desperation makes four distinct efforts to escape: (1) through the chimney; (2) by breaking open the front door; (3) by the stratagem of the ass; and (4) by springing from the roof. All these efforts being foiled, he retires to an upper chamber and awaits in silence the approach of his associates.

144. *καπνὸς ἔγωγε*.] Philocleon speaks from the chimney in a sepulchral voice.

145. *συκίνου*.] *δριμύτατος ὁ καπνὸς συκῆς καὶ ἐρινεοῦ καὶ εἴ τι ἄλλο ὑπῴδες· αἰτία δὲ ἡ ὑγρότης*.—Theophrastus, *Hist. Plant.* v. 9. 5. 'Ἡ δὲ δριμύτης τοῦ καπνοῦ κατὰ τὴν ὑγρότητά τὴν ἐκάστον διὰ καὶ ἀπὸ τῶν συκίων δριμύς· ὑπῴδες τῶν γάρ.—Id. *Fragm. de Igne*, *segm.* 72. *τῆς συκῆς τὸ ξύλον ὑπῴδες ἐστίν· ὥστε καίόμενον μὲν ἐκδιδοῦναι δριμύτατον καπνόν*.—Plutarch, *Symposiacs* v. 9. These, I suppose, are the passages to which Florent Chretien in general terms alludes. There is also, no doubt, a reference here to the informers (*συκοφάνται*); whose name was the source of so many Aristophanic puns; and who seem to have been regarded as the necessary concomitants

- Scurrying, mouselike, somewhere. Mind he don't
 Slip through the hole for turning off the water.
 And you, keep pressing at the door. Sos. Ay, ay, sir.
- BDEL. O heavens! what's that? what makes the chimney rumble?
 Hallo, sir! who are you? PHILOCLEON. I'm smoke escaping.
- BDEL. Smoke? of what wood? PHIL. I'm of the fig-tree panel.
- BDEL. Ay, and there's no more stinging smoke than that.
 Come, trundle back: what, won't you? where's the board?
 In with you! nay, I'll clap this log on too.
 There now, invent some other stratagem.
 But I'm the wretchedest man that ever was;
 They'll call me now the son of Chimney-smoked.
- Sos. He's at the door now, pushing. BDEL. Press it back then
 With all your force: I'm coming there directly.
 And O be careful of the bolt and bar,
 And mind he does not nibble off the door-pin.
- PHIL. (*Within.*) Let me out, villains! let me out to judge.

of an Athenian Law-court. And so Eustathius (cited by Brunck) long ago observed. τοῖς δέ τε φευκτέοις καπνοῖς ἐναριθμητέον καὶ τὸν κωμικονόμενον ἀπὸ συγκῶν εἶναι, καὶ αἰνιττόμενον τὸν συκοφάντην, ὃς οὐ βλέφαρα δίκων λυπεῖ, ἀλλὰ ψυχὴν αὐτήν.—Eust. ad Odys. p. 1719.

151. Καπνίου.] Why Bdelycleon should have displayed so much disgust at the prospect of being called υἱὸς Καπνίου is a mystery. There was, as the Scholiast observes, a wine so called; a wine of Beneventum, so tart and bitter as to bring tears into the eyes. Again, the old comedian Epicharmides (mentioned in the note on 57 supra) received the nickname of Καπνίας from his age and obscurity; see Hesychius s. v. But I do not see that these suggestions afford any

solution of the difficulty. And it seems to me more probable that Καπνίας was the name of some disreputable Athenian of the day; a name possibly quite unconnected with καπνός, smoke; and hence the first syllable is long.

152. ΣΩ. νῦν τὴν θύραν ὥθει.] So I think we should read. Whilst the attention of the besiegers is diverted to the chimney, Philocleon attempts a sally through the door. Sosias calls out; and Bdelycleon at once descends to his assistance.

155. βαλάνον ἐκπράξεται.] There is probably here, as Conz and Mitchell suppose, a play on the double meaning of the word βάλλω, which signifies (1) an acorn, and (2) a door-pin. It might perhaps be translated the *nut* of the bolt.

δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

BΔ. σὺ δὲ τοῦτο βαρέως ἂν φέροις; ΦΙ. ὁ γὰρ θεὸς

μαντευομένῳ μούχρησεν ἐν Δελφοῖς ποτὲ,

ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε.

160

BΔ. "Απολλὸν ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙ. ἴθ', ἀντιβολῶ σ', ἔκφρες με, μὴ διαρραγῶ.

BΔ. μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙ. διατρώξομαι τοίνυν ὁδᾶξ τὸ δίκτυον.

BΔ. ἀλλ' οὐκ ἔχεις ὁδόντας. ΦΙ. οἴμοι δείλαιος·

165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος

ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

BΔ. ἄνθρωπος οὗτος μέγα τι δρασεῖε κακόν.

ΦΙ. μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδοῖσθαι βούλομαι

τὸν ὄνον ἄγων αὐτοῖσι τοῖς καθηλείοις·

170

νουμηνία γάρ ἐστιν. BΔ. οὐκουν κἂν ἐγὼ

αὐτὸν ἀποδοίμην δῆτ' ἂν; ΦΙ. οὐχ ὥσπερ γ' ἐγώ.

BΔ. μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.

ΞΑ. οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,

ἴν' αὐτὸν ἐκπέμψεις. BΔ. ἀλλ' οὐκ ἔσπασεν

175

ταύτη γ'. ἐγὼ γὰρ ἡσθόμην τέχνωμένον.

ἀλλ' εἰσιῶν μοι τὸν ὄνον ἐξάγειν δοκῶ,

ὅπως ἂν ὁ γέρων μῆδὲ παρακύβη πάλιν.

157. Δρακοντίδης.] Apparently some noted culprit. The name was not an uncommon one at Athens.

161. "Απολλὸν ἀποτρόπαιε.] Bergler compares Birds, 61, "Απολλὸν ἀποτρόπαιε τοῦ χασμήματος. In such phrases as "Απολλὸν ἀποτρέπαιε, Ἡρακλεῖς ἀλεξίκακε, and the like, the epithet denotes the attribute in respect of which the invocation is made. ἀποσκληῖναι, properly to wither away, die of hunger, frequently means simply to perish. See Hems-

terhuys on Lucian's 27th Dialogue of the Dead.

168. μέγα τι δρασεῖε κακόν.] δρᾶν τι κακόν, κακόν τι ποιῆσαι are expressions used infra 322, 340, with reference to that dicastic vengeance which Philocleon's call for his πινάκιον τιμητικόν (cf. ad 106 supra) showed that he was even now contemplating.

171. νουμηνία.] ἔθεος ἦν Ἀθήνησιν ἐν νουμηνία πιπράσκειν.—Scholiast. Especially were slaves bought and sold on that

What, shall Dracontides escape unpunished !

BDEL. What if he should ? PHIL. Why once, when I consulted
The Delphian oracle, the God replied,
That I should wither if a man escaped me.

BDEL. Apollo shield us, what a prophecy !

PHIL. O let me out, or I shall burst, I shall.

BDEL. No, by Poseidon ! no, Philocleon, never !

PHIL. O then by Zeus I'll nibble through the net.

BDEL. You've got no teeth, my beauty. PHIL. Fire and fury !
How shall I slay thee, how ? Give me a sword,
Quick, quick, or else a damage-cessing tablet.

BDEL. Hang it, he meditates some dreadful deed.

PHIL. O no, I don't : I only want to take
And sell the donkey and his panniers too.

'Tis the new moon to-day. BDEL. And if it is,
Cannot I sell them ? PHIL. Not so well as I.

BDEL. No, but much better : drive the donkey out.

XANTH. How well and craftily he dropped the bait
To make you let him through. BDEL. But he caught nothing
That haul at least, for I perceived the trick.
But I will in, and fetch the donkey out.
No, no ; he shan't come slipping through again.

day. In the Knights (43) Cleon is represented as a Paphlagonian slave, whom the Athenian Demus had purchased *τῇ ποτοῖρᾳ νομισνῖα*. In Alciphron's Epistles (iii. 38) a master complains that a strong lusty Phrygian slave whom he had purchased *τῇ ἔῃ καὶ νέᾳ*, and had therefore named *Νομισνῖος*, was turning out a great loss (*λαμπρὰ ζημία* : cf. Acharnians, 737), sleeping like an Epimenides, and eating like four hedges and ditches ; whilst in Id. iii. 61, a ruined spendthrift bewails

the treatment he receives from a mere *novus homo*, the son (he understands) of some barbaric mother : *Σκυθίδος οἴμου ἢ Κολχίδος ἐν νομισνῖᾳ ἐωνιμένης*.

[174. *καθῆκεν*.] *Dropped, let down*, as an anchor, a plummet, a fishing-line. Here it is used in the last sense, and the metaphor is continued in Bdelycleon's answer. The Scholiast refers to the proverb (Thesm. 928) *αὐτὴ μὲν ἢ μήρινθος οὐδὲν ἔσπασεν*, and explains *ταύτῃ* by *τῇ προφάσει*.

κάνθων, τί κλάεις ; ὅτι πεπράσει τήμερον ;
 βάδιζε θάπτον. τί στένεις, εἰ μὴ φέρεις 180
 Ὀδυσσεά τιν' ; ΞΑ. ἀλλὰ ναὶ μὰ Δία φέρει
 κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΔ. ποῖον ; φέρ' ἴδωμαι. ΞΑ. τουτονί. ΒΔ. τουτὶ τί ἦν ;
 τίς εἰ ποτ', ὦνθρωπ', ἐτεόν ; ΦΙ. Οὗτις νῆ Δία.

ΒΔ. Οὗτις σύ ; ποδαπός ; ΦΙ. Ἴθακος Ἀποδρασιππίδου. 185

ΒΔ. Οὗτις μὰ τὸν Δί' οὐ τι χαιρήσων γε σύ.
 ὕφελκε θάπτον αὐτόν. ὦ μιαρώτατος,
 ἴν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται
 ὁμοιότατος κλητῆρος εἶναι πωλίφ.

ΦΙ. εἰ μὴ μ' ἔασεθ' ἡσύχως μαχούμεθα. 190

ΒΔ. περὶ τοῦ μαχεῖ νῶν δῆτα ; ΦΙ. περὶ ὄνου σκιᾶς.

ΒΔ. πονηρὸς εἰ πόρρω τέχνης καὶ παράβολος.

179. *κάνθων*.] Bdelycleon goes to the door, and immediately returns with the donkey. But his father has meanwhile bethought him of the old Homeric legend, and is clinging on beneath the ass, as Odysseus clung on beneath the large and fleecy ram to escape from the blinded Cyclops. The ass moves slowly and heavily out, like the over-weighted ram which bore the wily Ithacan. It must be remembered that in Hellenic houses the stables were just inside the hall-door. Vitruvius, vi. 10, sec. 50 (ed. Poleni).

184. *Οὗτις*.] This was the name which Odysseus assumed in the cave of Polyphemus, and which proved of essential service in assisting his escape. The story is told in the Ninth Book of the Odyssey and in the Cyclops of Euripides.

185. Ἀποδρασιππίδου.] *πέπλακε τὸ ὄνομα ἀπὸ τοῦ ἀποδράσαι*.—Scholiast.

189. *κλητῆρος*.] *κλητῆρες οἱ καλοῦντες εἰς τὸ δικάστηριον πάντας. σημαίνει δὲ ἡ λέξις καὶ τὸν μάρτυρα*.—Scholiast. See the note on 1408 *infra*. But comparing the passage before us with 1310 *infra*, I cannot help suspecting that in the Athenian slang of the period, a donkey must have been sometimes styled *κλητῆρ*, a caller, perhaps from its loud discordant bray.

191. *περὶ ὄνου σκιᾶς*.] I. e. *περὶ μνηδὸς*, says the Scholiast. For *ὄνου σκιά* was a proverbial expression, used by Sophocles, Plato, and many other writers, to denote the veriest trifle. The well-known story from which it was derived is said (and the anecdote is repeated by a Scholiast here), to have been employed with great effect by Demosthenes before an Athenian dicastery. He was defending a

Donkey, why grieve? at being sold to-day?
 Gee up! why grunt and groan, unless you carry
 Some new Odysseus there? XANTH. And, in good truth,
 Here is a fellow clinging on beneath.

BDEL. Who? where? XANTH. Why here. BDEL. Why what in the world is this?
 Who are you, sirrah? PHIL. Noman I, by Zeus.

BDEL. Where from? PHIL. From Ithaca, son of Runaway.

BDEL. Noman I promise to no good you'll be.
 Drag him out there from under. O the villain,
 The place he had crept to! Now he seems to me
 The very image of a sompnour's foal.

PHIL. Come now, hands off: or you and I shall fight.

BDEL. Fight! what about? PHIL. About a donkey's shadow.

BDEL. You're a born bad one, with your tricks and fetches.

prisoner on a capital charge, and observed that the judges were listless and inattentive. Thereupon he said, "Gentlemen, I have an amusing tale to tell you. A man hired an ass to take him from Athens to Megara. The sun was so hot at noon that he got off and sat down beneath the shadow of the ass. The driver objected. 'What, man,' cried the traveller, 'did I not hire your ass for the day?' 'Ay truly,' replied the driver, 'to carry but not to shelter you.' Each party insisted on his view of the bargain, neither would give way, and finally they went to law about it." The orator ceased, but the judges clamoured to know the result of the dispute. "What!" said Demosthenes, reascending the bema, "are ye so interested in a dispute about a donkey's shadow (*ὑπὲρ ὄνου σκιᾶς*), and yet in a matter of life and death (*ὑπὲρ*

ψυχῆς) will not even take the trouble to listen?" However, to my mind the notoriety of the proverb strongly militates against the literal accuracy of the anecdote.

192. *πόρρω τέχνης*.] *πόρρω* involves the notion of an advance forward; and, when used with a genitive, may mean either 'far advanced *in*,' or 'far advanced *from*.' It is quite possible therefore that *πόρρω τέχνης* might signify, as Mitchell says, *far advanced in artifice*. But on the whole I agree with the Scholiast, and the general body of commentators, in taking it as equivalent to *ἀτεχνῶς*. The expression is of course applied not to Philocleon (who is full of tricks, *τεχνώμενος*, *supr.* 176), but to his *πονηρία*, which is not artificial, but natural and genuine. *Οὐκ ἀπὸ τέχνης τινὸς πονηρὸς εἶ*, says the Scholiast, *οὐδ' ἀπὸ μελέτης, ἀλλὰ*

- ΦΙ. ἐγὼ πονηρός ; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ
νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγῃς
ὑπογάστριον γέροντος ἡλιαστικοῦ. 195
- ΒΔ. ὥθει τὸν ὄνον καὶ σαυτὸν εἰς τὴν οἰκίαν.
- ΦΙ. ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνετε.
- ΒΔ. ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.
ὥθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
καὶ τὴν βάλανον ἔμβαλλε πάλιν εἰς τὸν μοχλὸν,
καὶ, τῇ δοκῷ προσθεῖς, τὸν ὄλμον τὸν μέγαν 200
ἀνύσας τι προσκύλιέ γ' ἅ ΣΩ. οἴμοι δείλαιος·
πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βῶλιον ;
- ΞΑ. ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.
- ΣΩ. μῦς ; οὐ μὰ Δί', ἀλλ' ὑποδυνόμενός τις οὐτοσί 205
ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας.
- ΒΔ. οἴμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·
ἐκπτήσεται. ποῦ ποῦ 'στί μοι τὸ δίκτυον ;
σοῦ σοῦ, πάλιν σοῦ. νῇ Δί' ἦ μοι κρεῖττον ἦν
τηρεῖν Σκιῶνην ἀντὶ τούτου τοῦ πατρός. 210

φύσει. Παράβολος is 'desperate, reckless.'

195. ὑπογάστριον.] Bdelycleon had likened the old man to the foal of an ass, and called him *πονηρὸς*, which Philocleon understands in the sense of corrupt tainted meat (*λέγουσι τινὲς καὶ πονηρὰ κρέα ἀντὶ τοῦ σαπρᾶ*.—Scholiast), and retorts, "Wait till you taste my ὑπογάστριον." For the stuffed paunch of an ass was accounted a delicacy at Athens.

197. Κλέων.] So infra 409 the ξυνδικασταί, preparing for battle, at once send for aid to Cleon, their powerful patron (ὁ κηδεμών, infra 242). And so conversely in Knights, 255, the great demagogue hurled himself on the first approach of

danger, summons his friends and supporters, the dicasts, to stand by him in the impending conflict.

201. τῇ δοκῷ προσθεῖς.] τὴν δοκὸν would no doubt, as the Scholiast remarks, afford a more natural and easy construction; but *προσθεῖς* seems to be used intransitively or with τὴν θύραν understood, *making fast with the beam*. Dobree renders it, 'And putting the door to, with the beam against it, roll the great mortar to the foot of the beam.' The μοχλὸς or bar which, since line 154, had been removed to permit the egress of the donkey, is to be replaced in its natural position across the door, and the βάλανος shot through it into the socket behind.

- PHIL. Bad! O my gracious! then you don't know yet
How good I am: but wait until you taste
The seasoned paunchlet of a prime old judge.
- BDEL. Get along in, you and your donkey too.
- PHIL. O help me fellow-dicasts: help me, Cleon!
- BDEL. Bellow within there when the door is shut.
Now pile a heap of stones against the door,
And shoot the door-pin home into the bar,
And heave the beam athwart it, and roll up,
Quick, the great mortar-block. Sos. (*Starting.*) Save us! what's that?
Whence fell that clod of dirt upon my head?
- XANTH. Belike some mouse dislodged it from above.
- SOS. A mouse? O, no, a rafter-haunting dicast,
Wriggling about behind the tiling there.
- BDEL. Good lack! the man is changing to a sparrow.
Sure he'll fly off: where, where's the casting-net?
Shoo! shoo there! shoo! 'Fore Zeus, 'twere easier work
To guard Scione than a sire like this.

Then the *δοκός* or beam (a large timber-prop, usually called the *ἀντιβάτης* or Resister) is to be fixed against it; and, finally, the great *ἄλμος* is to be rolled up, as a support to the *δοκός*. If *ἄλμον* were, as it used to be considered, the accusative after *προσθεῖν*, we should be obliged, with Mitchell, to suppose that the speech was left unfinished, being interrupted by the sudden ejaculation of Sosias; but this can scarcely be right.

202. οἶμοι δειλαιοι.] As they are still securing the door, Sosias is startled by something falling upon his head. Philocleon has in fact shifted his position, and has now emerged like a *στρούθος* upon the top of the house.

206. ὄφρας.] This was the special epithet of a race of snakes, which infested the rafters and roofs of Greek houses. Hesychius s.v.; Pollux, vii. segna. 120; Eustathius on Odyssey, ii. 337. The Scholiast's idea that the epithet was applied to mice as well as to snakes seems to be quite groundless, and is probably derived from a faulty interpretation of the passage before us. Conz suggests that there is a pun in the word *ἡλιαστής*, "quod sumi possit de serpente apricante," but he forgets that the sun has not yet risen.

210. Σκιώνη.] Scione, on the peninsula of Pallene, was at the time closely besieged by a large Athenian force. The

- ΣΩ. ἄγε νυν, ἐπειδὴ τουτουὶ σεσοβήκαμεν,
 κοῦκ ἔσθ' ὅπως διαδὺς ἂν ἡμᾶς ἔτι λάθοι,
 τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλνῃ ;
- ΒΔ. ἀλλ', ὦ πονήρ', ἥξουσιν ὀλίγον ὕστερον
 οἱ ξυνδικασταὶ παρακαλοῦντες τουτουὶ 215
 τὸν πατέρα. ΣΩ. τί λέγεις ; ἀλλὰ νῦν ὄρθρος βαθύς.
- ΒΔ. νῆ τὸν Δί', ὄψ' ἐ γούν ἀνεστήκασι νῦν.
 ὥς ἀπὸ μέσσω νυκτῶν γε παρακαλοῦσ' αἰεὶ,
 λύχνους ἔχοντες καὶ μινυρίζοντες μέλῃ
 ἀρχαιομέλησιδωνοφρυνιχήρατα, 220

siege had been commenced in the preceding year; a wall of circumvallation had been drawn around the doomed town; and its inhabitants were cut off from all communication with the outer world. Yet they held out for two years; and the summer of B.C. 421 was far advanced before they were reduced to surrender. The story of this little town, its bright hopes and tragical end, is one of the saddest episodes in the pages of Thucydides.

213. ὅσον ὅσον στίλνῃ.] The double ὅσον here seems mainly due to the drowsiness of the speaker, though ὅσον ὅσον, in time, acquired a distinct meaning of its own: ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονεῖ· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.—Hebrews x. 37. *Adhuc modicum aliquantulum, qui venturus est veniet, et non tardabit: justus autem meus ex fide vivet.* With στίλνῃ, 'a drop of sleep,' compare the ψακὰς ἀργυρίου of Peace, 121, and the "gutta argenti" of Plautus, Pseudolus i. 4. 4.

216. ὄρθρος βαθύς.] The dim twilight that precedes the dawn. Plato in the

Protagoras reckons it as a part of the night-season, τῆς παρελθούσης νυκτὸς ταντησί, ἔτι βαθέος ὄρθρου, 310 A. The phrase is used again by Plato (Crito ad init.: the two passages from Plato are cited by Mitchell); by St. Luke (Evang. xxiv. 1); by Theocritus (Epithalamium Helenæ, 14); and by other writers. Mr. Calverley, in his pleasant version of Theocritus, is misled by the ordinary meaning of βαθύς into translating ὄρθρος βαθύς 'deep into the day.' But the epithet βαθύς implies that the thick dulness of night has not yet yielded to the clear transparency of day. So when the shades of evening are closing and deepening into night it is ἑσπέρα βαθεία (Achilles Tatius, ii. 18; Heliodorus, v. 21); night itself is νύξ βαθεία (Plutarch de Pyth. Orac. ad init.; Heliodorus, viii. 12); and in the depth or dead of night we are ἐν βαθυράτῃ νυκτί (St. Chrys. Hom. x. in Matt. 146 c). One of the meanings attributed by Hesychius to βαθὺν is μέλαν, which may possibly refer to this very usage. That it was still dark is plain from the ensuing scene.

- Sos. Well but at last we have fairly scared him in,
He can't slip out, he can't elude us now,
So why not slumber just a—just a—drop?
- BDEL. Slumber, you rogue! when in a little while
His fellow-justices will come this way
Calling him up. Sos. Why sir, 'tis twilight yet.
- BDEL. Why then, by Zeus, they are very late to-day.
Soon after midnight is their usual time
To come here, carrying lights, and warbling tunes
Sidono-Phrynich-beautiful-antique

219. *μυνιρίζοντες μέλη.*] For old men, as they walked together through the streets of Athens, used frequently to chant in chorus some favourite and popular old song. This was especially the habit of country people who chanced

to be abiding in the city. And Praxagora in the *Ecclesiazusæ*, 277, 8, when training her female conspirators to pass off as men, instructs them to do the like:

*βαδίζετ' ἄδουσαι μέλος
πρεσβυτικὸν τι, τὸν τρόπον μιμούμεναι
τὸν τῶν ἀγροίκων.*

220. *ἀρχαιομελῆσιδωνοφρυνιχήρατα.*] 'Charming old songs from the Phoenissæ of Phrynichus.' πεποίηται ἡ λέξις παρὰ τὸ ἀρχαῖον καὶ τὸ μέλος καὶ τὸ Σιδῶν καὶ τὸ Φρύνιχος καὶ τὸ ἐρατόν.—Scholiast. Phrynichus was the favourite tragedian of the Athenian stage, until in his later years he was somewhat eclipsed by the rising popularity of *Æschylus*. His tragedies were of a lyrical character, full of dance and song. The actor said little, but the chorus poured forth melody after melody, strung together like beads on a necklace: see *Frogs*, 910—915. "*Phrynichus*," says the Scholiast on this place, *had a mighty name for making of songs; and in another place, He was admired, say he, for the making of songs* [Schol.

on *Birds*, 750]; *they cry him up for the composing of tunes; and he was before Æschylus* [Schol. on *Frogs*, 910]. 'Tis a problem of Aristotle's [Probl. xix. 13] *Why did Phrynichus make more songs than any tragedian now-a-days?* And he answers it, *Was it because at that time the songs (sung by the chorus) in tragedies were many more than the verses (spoken by the actors)?*" Bentley, *Dissertations on Phalaris*, sec. xi. (Some of Bentley's remarks on Phrynichus have so important a bearing on the *Wasps* that I have given them in full at the end of the Play). The songs of Phrynichus are repeatedly mentioned by Aristophanes, and a twinge in terms expressive of the warmest admiration (cf. inf. 269;

οἷς ἐκκαλοῦνται τοῦτον. ΣΩ. οὐκοῦν, ἦν δέη,
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.

ΒΔ. ἀλλ', ὦ πονηρὲ, τὸ γένος ἦν τις ὀργίσῃ
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιῷ.
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὁσφύος 225
ὀξύτατον, ᾧ κεντοῦσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.

ΣΩ. μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΘ. χάρει, πρόβαιν' ἐρρωμένως. ὦ Κωμία, βραδύνεις ; 230
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἱμάς κύνεις·
νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίξιν.
ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ἄρ' ἐστὶ που νταῦθ', ἣ Χάβης ὁ Φλυεύς ;

Birds, 749; Thesm. 164—6; Frogs, 1299. In the Birds he is likened to a bee, culling from the music of the nightingale the sweets of immortal song: a simile which, it must be confessed, is strongly in favour of reading -μελι- for -μελη- in the second limb of the compound word here; and indeed the reading has much to recommend it, and is supported by very considerable authority, but it is not now found in the best Aristophanic MSS. The Phœnissæ was probably acted about fifty-four years before the Wasps; and was therefore first witnessed by the chorus in that fresh early youth (see note on 236 infra) when the mind is most susceptible, and the memory most retentive. It was similar in plot to the Persæ of Æschylus (see Bp. Blomfield's preface to the latter Play), and derived its name from a chorus

of Sidonian damsels, who doubtless poured forth a succession of plaintive and tender threnodies over their sailor relatives who had fallen in the battle of Salamis. Very few fragments of the Phœnissæ remain: the Scholiast here gives two, καὶ Σιδῶνος προλιποῦσα τὸν ναῦν, and Σιδῶνιον ἄστν λιποῦσα. See Wagner's *Fragm. Trag. Græc.* vol. iii. p. 8, and Müller's *Literature of Greece*, xxi. 7.

222. τοῖς λίθοις βαλλήσομεν.] There were plenty of stones all ready to their hand, see 199 supra. But as to βαλλήσομεν, Bdelycleon reminds him that the dicasts also βάλλουσιν (inf. 227), though in a different manner.

230. ΧΟΡΟΣ.] The actors withdraw to their original positions, and after a short pause the CHORUS make their appearance. οἱ τοῦ Χοροῦ ἀλλήλοις ἐγκλεινόμενοι

Wherewith they call him out. Sos. And if they come,
Had we not better pelt them with some stones?

BDEL. Pelt them, you rogue! you might as well provoke
A nest of wasps as anger these old men.

Each wears beside his loins a deadly sting,
Wherewith they smite, and on with yells and cries
They leap, and strike at you, like sparks of fire.

Sos. Tut, never trouble, give me but some stones,
I'll chase the biggest wasps-nest of them all.

CHORUS. Step out, step out, my comrades stout: no loitering, Comias, pound along,
You're shirking now, you used, I vow, to pull as tough as leathern thong,
Yet now, with ease, Charinades can walk a brisker pace than you.
Ho! Strymodore of Conthylè, the best of all our dicast crew,
Has old Euergides appeared, and Chabes too from Phlya, pray?

τὴν Πάροδον ποιοῦνται.—Scholiast. They are dressed up to resemble Wasps, and are armed with formidable stings. In their youth they had fought bravely for Athens, but now they are decrepit necessitous old men, earning a scanty subsistence by their dicastic pay. The Coryphæus is mustering his troop, and exhorting them, by every argument he can suggest, to quicken their palsied footsteps. They pick their way slowly on, their sons carrying lanterns by their side; and everywhere the contrast between their public self-importance and domestic penury is sharply and vividly brought out. And their entrance is made, not to the brisk trochaic movement, but to a slow, halting measure, the iambic tetrameter catalectic. In the translation, to avoid the necessity of a double rhyme, I have added a syllable

both to this metre and to the long Aristophanic lines.

231. *ἰμὸς κύνεις.*] This may mean either a dog's leash, or a dog-skin strap. The former interpretation is adopted by Schneider (*Index Græcitatibus* in Xen. Opusc. s. v. *ἰμὸς*) and Mitchell; the latter by the Scholiasts, Elmsley (at Ach. 724), and the Commentators generally. And the analogy of *βόειος* (*βοείων ἰμῶν*, Homer's *Iliad* xxiii. 324), *ταύρειος* (of tough bull's-hide) and the like, seems to me almost conclusive in favour of the latter interpretation.

232. *Χαρυνάδης.*] On the names *Κωπίας* and *Χαρυνάδης* see note at Peace, 1142. Conthyle and Phlya are two Attic demes, the former seldom, the latter very frequently, mentioned in ancient writers. *Ἐστὶ που ὅτραυθα*, *Is he anywhere here?*

πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστὶν, ἀππαπαὶ παπαιᾶξ, 235
 ἥβης ἐκείνης, ἥνικ' ἐν Βυζαντίῳ ξυνήμεν
 φρουροῦντ' ἐγὼ τε καὶ σύ· κᾶτα περιπατοῦντε νύκτωρ
 τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,
 κᾶθ' ἤψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.
 ἀλλ' ἐγκονῶμεν, ὦνδρες, ὡς ἔσται Δάχῃτι νυνί 240
 σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.
 χθές οὖν Κλέων ὁ κηδεμὼν ἡμῶν ἐφέϊτ' ἐν ὥρᾳ
 ἦκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν πονηράν

235. πάρεσθ', ὃ δὴ λοιπόν.] ὁ ἐστὶν ὑπὸ-
 λοιπον ἡμῶν ἥκομεν. οἶον τὸ λοιπὸν καὶ τὸ
 λεῖψανον τοῦ συστήματος ἡμῶν (of our
 corps) πάρεσσι.—Scholiast.

236. Βυζαντίῳ.] All the military re-
 miniscences of the chorus go back to the
 heroic times which culminated in the
 victories of Cimon about half a century
 before. The capture of Byzantium (Thuc.
 i. 94), the conquest of Naxos (infra 355,
 Thuc. i. 98), and the storming of many
 cities of the Medes (infra 1098), all
 belong to those last splendid efforts of
 Panhellenic patriotism.

239. τοῦ κορκόρου.] This is thought
 to be the *anagallis arvensis* of Linnæus,
 our *pimpernel*. The genitive is in accord-
 ance with the Attic usage, of which such
 phrases as κατέαγα τοῦ κρανίου are perhaps
 the most familiar examples; καὶ τοῦτο
 Ἀττικόν, says the Scholiast on Lucian's
 Timon, 48, αὐτοὶ γὰρ αἰεὶ ἐπὶ μέρους εἰώθασι
 λέγειν, "ἔφαγον τοῦ ἄρτου," "ἔπιον τοῦ
 οἴνου." οὕτως οὖν καὶ "κατέαγα τοῦ κρανίου."
 Cf. infra 1428. On the succeeding words,
 κατασχίσαντες αὐτόν, the Scholiast rightly
 observes, τὸν ὄλμον δηλονότι, οὐ γὰρ τὸν
 κέρκορον. The ὄλμος, which here probably

means the *θεαία στρογγύλη* (Clouds, 676),
 wherein bread was kneaded, was cut up
 by the young freebooters into σχίζαι or
 firewood. These stern administrators of
 the law are as pleased to recount the
 lawless feats of their youth, as was
 Justice Shallow in Shakespeare's King
 Henry the Fourth. See infra 354.

240. ἔσται Δάχῃτι.] ἡ δίκη, ἡ τιμωρία,
 ἡ τοιοῦτόν τι, says the Scholiast. The
 mysterious vagueness of the language
 makes it all the more impressive.
 Laches, a rude gallant soldier of the
 Lamachus type, had been despatched
 with twenty ships to Sicily, B.C. 427,
 nearly five years before the date of the
 Wasps. The expedition was sent out in
 answer to the memorable embassy from
 Leontini, of which the sophist Gorgias
 had been the rhetorical spokesman (Dio-
 dorus, xii. 53; Plato, Hippias Major, 282
 B), and to which Aristophanes in the
 Parabasis of the Acharnians (636—640)
 is supposed to refer (Ranke, Vit. Aristoph.
 §33, Thiersch); but the commanders were
 instructed to take advantage of any
 opening which might increase the in-
 fluence of Athens and tend to the ulti-

Ah! here it strains, the poor remains, alas! alas! alack the day,
 Of that mad set, I mind it yet, when once we paced our nightly round,
 In years gone by, both you and I, along Byzantium's wall, and found
 And stole away the baker's tray, and sliced it up, and chopped it well,
 A merry blaze therewith to raise, and so we cooked our pimpernel.
 On, on again, with might and main: for Laches' turn is come to-day:
 Quick, look alive, a splendid hive of wealth the fellow's got, they say.
 And Cleon too, our patron true, enjoined us each betimes to bring
 Of anger sore, an ample store, a good three days' provisioning:

mate subjugation of Sicily (Thuc. iii. 86). Laches, however, effected little in this respect; and two years later he was superseded by Pythodorus (Thuc. iii. 115): *εἰκὸς οὖν*, says the Scholiast, *μετακληθῆναι αὐτὸν ἐπὶ τὴν κρίσιν ἧς νῦν ὁ Κωμικὸς μνημονεύει*. Such was certainly the fate of his successors, who were fined or banished for accepting bribes (Thuc. iv. 65). And there can indeed be no doubt that Aristophanes is here alluding to a real historical incident, and that Laches was in fact accused by Cleon of peculation in his command; his real offence being, according to our poet, that although he had made 'a pot of money' (*σίμβλον χρημάτων*), he had not admitted his accuser to a share of his gains. Compare Knights 138-149. The charge, however, appears to have made but little impression; for we find Laches, soon after his recall from Sicily, and thenceforward to the end of his life, holding a high and honourable position in the Athenian Republic. It was he who, in the spring of B.C. 423, a year before the date of the Wasps, was put forward to move the confirmation by the

Assembly of the one year's truce with the Spartans (Thuc. iv. 118); for whose military prowess he seems to have entertained a profound respect (Plato, Laches, cap. 6); and five years afterwards he fell fighting against them in the battle of Mantinea, a battle disastrous, but no way inglorious, to the Athenian arms (Thuc. v. 61, 74). We shall have by and by, in burlesque, a full account of the trial ὁ Κλέων κατὰ τοῦ Λάχης, and the reader is referred to the notes there for a further consideration of the life and character of Laches.

242. *ἐν ᾧρα.*] *Betimes*. Richter, whose work is full of the most unaccountable blunders, assigns, apparently with approbation, to *χθὲς* the gloss *ταχέως*, which the Scholiast of course intended for *ἐν ᾧρα*. The words of the Scholiast are *ᾧρα δὲ νῦν οὐχ ὁ καιρὸς, ἀλλὰ ταχέως*.

243. *ἡμερῶν τριῶν.*] In the ordinary proclamation which called out soldiers for active service, they were required to bring with them 'three days' rations' (*ἵσκειν ἔχοντας σιτί' ἡμερῶν τριῶν*). See the note on Peace, 312. The phrase *ἀργὴν πονηρὰν*

ἐπ' αὐτὸν, ὡς κολωμένους ὦν ἡδίκησεν. ἀλλὰ
σπεύδωμεν, ὠνδρες ἥλικες, πρὶν ἡμέραν γενέσθαι. 245
χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντη διασκοπῶμεν,
μή που λίθων τις ἐμποδὼν ἡμᾶς κακόν τι δράσῃ.

ΠΑ. τὸν πηλὸν, ὦ πάτερ πάτερ, τουτονὶ φύλαξαι.

ΧΟ. κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχνον πρόβυσον.

ΠΑ. οὐκ, ἀλλὰ τῷδ' μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟ. τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,
καὶ ταῦτα τοῦλαιόν σπανίζοντος, ὠνόητε ;
οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι.

ΠΑ. εἰ νῆ Δί' αἰθις κονδύλοις νουθετήσῃτ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοί· 255
κάπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς
τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

recurs in Lysistrata, 1023. And with
ἥλικες in verse 245 compare inf. 728.

247. λίθων.] See note on 222 supra.
The MSS. and editions vary between
λαθὼν and λίθος; but I have adopted
Reisig's compromise of λίθων on two

grounds, (1) because it would be more
easily corrupted into the two MS. read-
ings than either of them into the other:
and (2) because Aristophanes may well
be mimicking some such passage as
those to which Reisig refers.

ὡς ἂν προὔξευνήσω στίβον,

μή τις πολιτῶν ἐν τρίβῳ φαντάζεται (Eur. Phœn. 92).

ἔρα, φυλάττου, μή τις ἐν στίβῳ βροτῶν (Iph. in Taur. 67).

See note on 3 supra. And as to the
phrase κακόν τι δράσῃ see the note on 168
supra.

248. The lights begin to grow dim.

And the metre changes from the ordinary
iambic tetrameter catalectic to a com-
pound iambo-trochaic, commonly called
the fourteen-syllable Euripidean metre:

— — | — — | — — | — — || — — | — — | — —

The change consists merely in the ab-
straction of the first syllable of the fifth
foot of the iambic tetrameter. Thus, if
in the line χώρει, πρόβαν' ἐρρωμένως, ||
ὦ Κωμία βραδύνεις; we omit the ὦ, we
leave the first iambic dimeter complete;
but the second is converted into a tro-
chaic dimeter brachy-catalectic or ithy-

phallic measure, Κωμία βραδύνεις. The
Scholiast says, παῖς τις προηγούμενος μετὰ
λύχνου προεωρακὼς πηλόν. τὸ δὲ μέτρον ἐν-
τεῦθεν ἥλλαξεν. ἔστι γὰρ μικτόν, συντεθέν
ἐκ τε ἱαμβικοῦ διμέτρου ἀκαταλήκτου, καὶ
ἰθυφαλλικοῦ. ὁ δὲ ἰθύφαλλος τροχαϊκὴν
συζυγίαν ἔχει διμέτρον βραχυκατάληκτον,
τουτέστι τρεῖς τροχαίους. The metre is

On all the man's unrighteous plans a vengeance well-deserved to take.
Come, every dear and tried compeer, come, quickly come, ere morning break,
And as you go, be sure you throw the light around on every side;
Lest somewhere nigh a stone may lie, and we therefrom be damnified.

BOY. O father, father, here's some mud! look sharp or in you'll go.

CHOR. Pick up a stick, and trim the wick, a better light to show.

BOY. Nay, father, with my finger, thus, I choose to trim the lamp.

CHOR. How dare you rout the wick about, you little wasteful scamp,
And that with oil so scarce? but no, it don't disturb *your* quiet,
However dear the oil may be, when I have got to buy it.

BOY. If with your knuckles once again you 'monish us, I swear
We'll douse the light, and take to flight, and leave you floundering there.
Then wading on without the lamp in darkness, I'll be bound
You'll stir and splash the mud about, like snipes in marshy ground.

illustrated by Hephæstion, chap. xv. (On compound or disjointed metres, *περὶ ἀσυναρτηγῶν*) from Euripides himself,

Ἐφ'ος ἤνιχ' ἱππότας || ἐξέλαμψεν ἀστήρ,

and from Callimachus,

Ἔνεστ' Ἀπόλλων τῷ χορῷ || τῆς λήρης ἀκούω,
Καὶ τῶν Ἑρώτων ῥησθόμην || ἔστι κ' Ἀφροδίτα.

Dr. Barham, in his edition of Hephæstion, p. 227, translates the latter couplet in the same metre:

Apollo surely 's in the choir: hark, the lyre resounding.
And there too I the Loves discern; there too Aphrodite.

An exactly similar metre (iambic tetrameter changing to Euripidean) is employed in exactly similar circumstances in the *Lysistrata*, 254—259 and 266—274. The most familiar specimens of compound metres are in the Odes and Epodes of Horace, e. g. Odes, i. 4, Epodes xi. xiii; and Bentley's notes on the former epode contain an admirable dissertation on the subject. The MSS. and early editions, by interpolating a small particle or other harmless monosyllable, have converted many of these

lines into ordinary iambic tetrameters catalectic, as e. g. τὸν πηλὸν, ὦ πάτερ, πάτερ, ΣΥ ταυτοῖ φύλαξαι. And these intruding syllables were not thoroughly weeded out until the time of Brunek.

251. τί δὴ μαθών.] ὥς τοῦ παιδὸς τῷ δακτύλῳ ἐπισπασαμένου τὸ ἐλλύχριον, καὶ ἐν τοσούτῳ ἐλαίου ἐκχυθέντος, εἰς τῶν πρεσβυτῶν ὅς καὶ πατήρ ἦν τοῦ παιδίου ἀνανακτήσας κονδύλους αὐτῷ δίδωσιν.—Scholiast.

253. δάκνει.] οὐ γὰρ λυπεῖ σε τὸ ἐλαίον πολλοῦ πιπρασκόμενον· οὐ γὰρ αὐτὸς ἀγομάζεις.—Scholiast.

ΧΟ. ἦ μὴν ἐγὼ σου χιᾶτέρους μελίζοντας κολάζω.

ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι·

κοῦκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον

260

ὔδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.

ἔπεισι γοῶν τοῖσιν λύχνοις οὐτοὶ μύκητες·

φιλεῖ δ' ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.

δεῖται δὲ καὶ τῶν καρπίμων ἅττα μὴ ᾖ στι πρῶτα

ὔδωρ γενέσθαι κἀπιπνεῦσαι βόρειον αὐτοῖς.

265

258. κολάζω.] ἐν τῷ δικαστηρίῳ δηλονότι.—Scholiast. The word is used of judicial punishments supra 244, infra 406, 927, etc.

259. ἀλλ' οὐτοσί μοι βόρβορος.] The state of affairs is even worse than the boy had led them to believe. It is not mere πηλός, mud, it is absolute βόρβορος, filth, on which they find themselves treading. The ἀλλά points to this, and at the same time marks the transition from their dreams of public self-importance to the petty needs and discomforts of their daily life. And there is not the slightest excuse for Hermann's strange proposal to change βόρβορος into μάμμαρος, a proposal which he attempts to justify by such reasoning as this: "At quomodo hic senex, altero ut lutum vitaret monito, ἀλλὰ dicere potuit? quomodo, quod gravius est, si et ipse se in luto incedere sentiat, non pluisse potius quam intra quantum diem futurum esse pluvium dicere?"—De Choro Vesp. p. 7. Such arguments as these are really undeserving of serious consideration. It is from the state of the lamps, and not from the state of the roads, that the weather prognostics are drawn: and the καὶ with which the succeeding verse

commences shows that the impending rain will be a continuation of, and not a departure from, the present position of affairs.

260. ἡμερῶν τεττάρων τὸ πλείστον.] Within four days at the furthest. εἰσω ἡμερῶν τεσσάρων πάντως ὑετός γίνεται.—Scholiast. To these feeble old men, painfully groping their way along the streets in the dim and uncertain twilight, the condition of those streets from day to day was a matter of no small importance. A loose stone might cripple one of their number (supra 247, cf. infra 275); a wet puddle might cause them discomfort through the whole sitting of the court. At present their prospects in this respect are unusually gloomy. They are already floundering in the poached filth that floods the middle street; and the thieves in the lamp-wicks afford a sure augury that yet more rain will fall within a very few days. Such genitives as ἡμερῶν τεττάρων are constantly used (probably with ἐντός understood), to signify within the space of. Cf. Hdt. ii. 115, αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλότους τριῶν ἡμερῶν προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινα μετορμίζεσθαι. Soph. Elect. 478, μέτεισον, ὦ τέκνον, οὐ μακροῦ χρόνον. Elmsley at

CHOR. Ah, greater men than you, my boy, 'tis often mine to beat.
 But, bless me, this is filth indeed I feel beneath my feet :
 Ay, and within four days from this, or sooner, it is plain,
 God will send down upon our town a fresh supply of rain :
 So dense and thick around the wick these thieves collect and gather,
 And that's, as everybody knows, a sign of heavy weather.
 Well, well, 'tis useful for the fruits, and all the backward trees,
 To have a timely fall of rain, and eke a good North breeze.

Ach. 782; Fritzsche at Thesm. 806. The Chorus are not, as Richter imagines, inferring from the mud that rain has fallen within the *last* four days; they would have known that without the evidence supplied by the mud. They are inferring from the *claggy* wicks that rain will fall within the *next* four days. The use of γούν in line 262 is conclusive in favour of this construction, which is in fact required by the whole tenor of the passage.

* Ἡ λύχνοιο μύκητες ἀγέλρονται περὶ μύξαν
 Νύκτα κατὰ σκοτίην.

And Florent Chretien refers to Virgil (Georgics i. 390), whose weather prognostics are almost entirely borrowed from Aratus :

No nocturna quidem carpentes pensa pedilae
 Nessivere hiemen, testâ quum ardente via rent
 Scintillare oleum, et patres condescere fœcos.

"Nam, ut dicit Plinius, cum aer humidus esse coeperit, fœvillæ, quæ cum fumo alicui egredi, prohibita æcis exarsitate in lucernis residet, et quasdam velut fungorum imitatur imagines."—Servius ad Virgil. loc. cit. Similar explanations are given by the Scholiasts here and on

262. μύκητες.] These are the fungous excrescences which collect on the wick. οἱ μύκητες, ἐὰν νοτῖα ᾖ, ὕδωρ σημαίνουν. —Theophr. de Signis Pluv. iii. Pluviae (nuntii) in lucernis fungi.—Pliny, N. H. xviii. 84. In the Metamorphoses of Apuleius, Book ii. (to which Florent Chretien refers), Pamphile, lucernam intuens, *Quam lœvipes iactat, dicit, aderit crastinus.* The Scholiast quotes from Aratus (Diosemeia, 976), who enumerates these fungi among the signs of rain :

Aratus, ubi supr. Thomson in his Seasons (Winter) merely translates the lines of Virgil.

265. κάπνευσσαι βόρειον αὐτοῖς.] Compare the language of Solomon's Song, iv. 16 :

Awake, O north wind (ἐξεγέρθητι βορρᾷ), and come, thou south,
 Send thy breath through my garden (διάπνευσον κήπὸν μου)
 And let my spices gush out.

τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τήσδε συνδικαστῆς
πέπονθεν, ὥς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος ;
οὐ μὴν πρὸ τοῦ γ' ἐφολλκὸς ἦν, ἀλλὰ πρῶτος ἡμῶι
ἡγεῖτ' ἂν ἄδων Φρυνίχου· καὶ γάρ ἐστιν ἀνὴρ
φιλωδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὠνδρες,
ἄδοντας αὐτὸν ἐκκαλεῖν, ἥν τί πως ἀκούσας
τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε.

270

τί ποτ' οὐ πρὸ θυρῶν φαίνεται' ἄρ' ἡμῖν

ὁ γέρων οὐδ' ὑπακούει ;

μὼν ἀπολώλεκεν τὰς

ἐμβάδας, ἣ προσέκοψ' ἐν

275

τῷ σκότῳ τὸν δάκτυλόν πον,

εἴτ' ἐφλέγμηνεν αὐτοῦ

τὸ σφυρὸν γέροντος ὄντος ;

καὶ τάχ' ἂν βουβωνιῶν.

ἦ μὴν πολὺν δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,

καὶ μόνος οὐκ ἂν ἐπείθετ',

But I do not know whether in this passage the north wind is (as Bp. Wordsworth supposes) invited to come, or whether, on the contrary, it is asked to make way for "the sweet south." Βορέας σκληρὸς ἄνεμος, ὀνόματι δὲ ἐπιδέξιος καλεῖται is the Septuagint version of Proverbs xxvii. 16. It is certainly surprising to find that the backward fruit-trees would be benefited by a touch of 'the North wind's breath;' yet it does in fact seem that in Greece the colder winds were considered not unfavourable to the growth of fruits. In the octagonal Tower of the winds, still standing in Athens, the east wind (Apeliotes) is represented with its mantle full of fruits, pears, apples, citrons, and pomegranates

(Sir G. Wheeler, Journey into Greece, Book v., Bp. Wordsworth's Athens and Attica, chap. xix.). Yet even there Boreas is represented as coming empty-handed, "because he is," says Sir G. Wheeler, "a barren wind, bringing nothing;" and although his next neighbour (Kaikias), the north-east wind, is described by Bp. Wordsworth as presenting a plateau of olives, being the production to which its influence is favourable, yet Sir George Wheeler thinks it is upsetting and destroying the olives, whilst Stuart and Revell's Antiquities of Athens is positive that what it holds is not a dish of olives at all, but a shield full of hailstones. With τῶν καρπίμων compare Peace. 1154.

But how is this? Our friend not here! how comes it he's so slack?
 By Zeus, he never used to be at all a hanger-back.
 He always marched before us all, on legal cares intent,
 And some old tune of Phrynichus he warbled as he went.
 O he's a wonder for the songs! Come, comrades, one and all,
 Come stand around the house, and sing, its master forth to call.
 If once he hears me tuning up, I know it won't be long
 Before he comes creep, creeping out, from pleasure at the song.
 How is it our friend is not here to receive us?
 Why comes he not forth from his dwelling?
 Can it be that he's had the misfortune to lose
 His one pair of shoes;
 Or striking his toe in the dark, by the grievous
 Contusion is lamed, and his ancle inflamed?
 Or his groin has, it may be, a swelling.
 He of us all, I ween,
 Was evermore the austere, and most keen.
 Alone no prayers he heeded:

266. τί χρέμα πέπονθεν.] *What can the matter be with.* By this time the chorus have arrived at Philocleon's house, and are astonished to find that he is not, as usual, at the door, ready to join their party. On the inconsistency of this with the previous narrative of Xanthias, see the remarks in the Preface.

269. φιλόδοξος.] Here we have the first intimation of Philocleon's passion for the old orchestral melodies of Phrynichus, which is developed in so surprising a manner in the closing scenes of the Play. On Phrynichus see above 220, and infra 1490.

270. στάντας.] πρὸ τῶν θυρῶν τοῦ Φιλοκλέωνος στάντες οἱ τοῦ Χοροῦ τὸ στάσιμον ἔδουσι μέλος.—Scholiast.

273.] The song which follows is undoubtedly, either in metrical arrangement or in phraseology, or in both, an imitation of one of those 'sweet old songs of Phrynichus,' wherewith the Chorus were wont to call their fellow-labourer forth: supra 219—221. It is well suited for the dance, being composed of the lightest and most airy measures, Ionics a minore, trochaics and dactylo-trochaics. The strophe ends with the words λίθον ἔψεις ἔλεγεν: the antistrophe with ὃν ὅπως ἐγχυτρίεις.

277. βουβωνίῳ.] *Lysistrata*, 987; *Frogs*, 1280. Aristotle (*Hist. Animal.* l. x. 5) defines βουβῶν to be κοινὸν μέρος μηρῶ καὶ ἤτρου.

ἀλλ' ὅπότ' ἀντιβολῶν
 τις, κάτω κύπτων ἂν οὔτω,
 λίθον ἔφεις, ἔλεγεν. 280
 τάχα δ' ἂν διὰ τὸν χθιζὺν ἄνθρω-
 πον, ὃς ἡμᾶς διεδύετ'
 ἐξαπατῶν, λέγων ὥς
 καὶ φιλαθήναιος ἦν καὶ
 τὰν Σάμῳ πρῶτος κατέποι,
 διὰ τοῦτ' ὀδυνηθεὶς
 εἶτ' ἴσως κεῖται πυρέττων.
 ἔστι γὰρ τοιοῦτος ἀνὴρ. 285
 ἀλλ', ὦγαθ', ἀνίστασο μῆδ' οὔτως σεαυτὸν
 ἔσθιε, μῆδ' ἀγανάκει.
 καὶ γὰρ ἀνὴρ παχὺς ἦκει
 τῶν προδόντων τὰπὶ Θράκης·
 ὃν ὅπως ἐγχευτρίεις.

279. οὔτω.] The speaker imitates the well-known manner of the old dicast: cf. *infra* 688, 1169, and 1526. The expression *λίθον ἔφεις* in the following line is equivalent to our vulgar phrase, "You are seeking to draw blood from a gate-post."

283. τὰν Σάμῳ.] There is no known historical event to which these words can refer, except what is called the Revolt of Samos in the year B.C. 440; a revolt which for the moment imperilled

the whole fabric of Athenian power, but ultimately left the position of the Imperial city more clearly recognized and more firmly established than ever. Eighteen years had passed since then, but the memories of that critical period may well have lingered in the minds of the Athenian people.

287. σεαυτὸν ἔσθιε.] *δάκνων σεαυτὸν*, *infra* 778. Compare Plautus, *Truculentus* ii. 7. 36:

Quisnam illic homo est
 Qui ipse se comest, tristis, oculis malis?

But *καρδίαν ἔσθιεν*, *cor comedere*, is a far more common and familiar phrase: see *infra* 374 and the note there.

288. τῶν προδόντων τὰπὶ Θράκης.] At

the date of the Wasps, Brasidas was still busy amongst the Athenian dependencies on the N.W. coast of the Ægean, τὰπὶ Θράκης: see note on Peace, 283. He was

Whene'er for grace they pleaded,
 He bent (like this) his head,
You cook a stone, he said.
 Is it all of that yesterday's man who cajoled us,
 And slipped through our hands, the deceiver,
 Pretending a lover of Athens to be,
 Pretending that he
 Was the first, of the Samian rebellion that told us?
 Our friend may be sick with disgust at the trick,
 And be now lying ill of a fever.
 That would be like him quite.
 But now up, up, nor gnaw your soul with spite.
 There comes a traitor base,
 A wealthy rogue from Thrace.
 Safe in our toils we've got him,
 Up, up, old friend, and pot him !

just making or had just made a daring attempt to surprise the important town of Potidæa : an attempt which, had it succeeded, would have given him the command of the peninsula of Pallene, and enabled him to deliver the people of Scione from their impending doom (Thuc. iv. 135). The wealthy and leading inhabitants of the district, the men of substance, οἱ

παχεῖς, were suspected, and not without reason, of being generally disaffected to the Athenian rule, and were consequently watched with the utmost vigilance, and harassed with perpetual prosecutions as φρονοῦντες τὰ Βρασιδίου and προδόντες τὰ πρὸ Θράκης. Bergler aptly compares Peace, 639,

τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους,
 αἰτίας ἂν προστιθέντες, ὡς φρονοῖ τὰ Βρασιδίου.

See the whole passage, and the note there. And see also infra 475, and Knights, 262.

289. ἐγχυτρίεις.] The word ἐγχυτρίζειν, *to put in a pot*, is said to be derived from the custom of exposing infants ἐν χύτραις, and hence to mean generally *to*

make away with. ἐγχυτρίεις ἀντὶ τοῦ φονεύσεις, ἀπὸ τῶν ἐκτιθεμένων παιδίων ἐν χύτραις.—Scholiast, who cites Æschylus, Sophocles, and Pherecrates as using χυτρίζειν in the sense of ἀποκτείνειν. And so Hesychius and Suidas sub voc.

ὑπαγ', ὦ παῖ, ὑπαγε.

290

ΠΑ. ἐθελήσεις τί μοι οὖν, ὦ
πάτερ, ἣν σοῦ τι δεηθῶ;

ΧΟ. πάνν γ', ὦ παιδίον. ἀλλ' εἰ-
πὲ τί βούλει με πρίασθαι
καλόν; οἶμαι δέ σ' ἐρεῖν ἀ-
στραγάλους δήπουθεν, [ὦ παῖ]

295

ΠΑ. μὰ Δί', ἀλλ' ἰσχάδας, ὦ παπ-
πία· ἥδιον γάρ. ΧΟ. οὐκ ἂν
μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑ. μὰ Δί' οὐ τᾶρα προπέμψω σε τὸ λοιπόν.

ΧΟ. ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἄλφιστα δεῖ καὶ
ξύλα κώψον
σὺ δὲ σὺκά μ' αἰτεῖς.

300

290. ὑπαγ', ὦ παῖ, ὑπαγε.] The song ended with the word ἐγχυριεῖς, and the Chorus are ready to proceed on their journey. *On with you*, they say to the link-boy; *we can tarry no longer*. ὑπαγ' ὦ, ὦ, is the cry with which, in the Cyclops of Euripides, 52, the herdsmen urge on the cows towards the milking-place.

291—316.] This little dialogue, divided into a strophe and antistrophe of fourteen lines each, is introduced for the purpose of bringing out into stronger relief the *res angusta domi*, the narrow and needy penury of the speaker's domestic life; and of thus showing, what indeed it was the main purpose of the Play to show, that the dicasts gained from their support of the demagogues nothing but empty words, and were left in circumstances of actual destitution, whilst the

demagogues monopolized the real power, and honour, and wealth, the spoil and plunder of the Imperial system. See especially *infra* 664—685, lines which constitute the very pith and marrow of the Play. The prevailing metre of the present dialogue is the Ionic a minore υ υ - -; though the couplet ἀπὸ γὰρ τοῦδε—δεῖ καὶ, and the corresponding couplet of the antistrophe (like the first line of the strophe and antistrophe of the μέλος which is just completed) may also be read as anapestic dimeters, and such was probably the metre in the passage of the Theseus parodied below: see on 312 *infra*.

295. ἀστραγάλους.] These knuckle-bones of sheep and the like were used in ancient times exactly as, under the name of dibs, they are used by English

On with you, boy, on with you.

BOY. Father, if a boon I pray,
Will you grant it, father, eh?

CHOR. Certainly I will, my son.
Tell me what you'd have me buy.
Dibs, my son? Hey, my son?
Dibs it is, undoubtedly.

BOY. Dibs, my father! No, my father!
Figs! for they are sweeter far.

CHOR. You be hanged first: yet you shall not
Have them, monkey, when you are.

BOY. Then, my father, woe betide you! Not another step I'll guide you.

CHOR. Is it not enough that I
With this paltry pay must buy
Fuel, bread, and sauce for three?
Must I needs buy figs for thee!

schoolboys now. ἀστράγαλοι πέντε ἀνερριπτοῦντο, ὥστε ἐπιστρέψαντα τὴν χεῖρα δέξασθαι τὰ ἀναρριφθέντα κατὰ τὸ ὀπισθέναρ. Pollux, ix. segm. 126. More commonly, however, they were used as dice, and were in that character the favourite amusement of Hellenic boys. In Lucian's Fourth Dialogue of the Gods, Zeus, seeking to reconcile Ganymede to the prospect of a permanent stay in heaven, answers his natural question, "But who will play with me in heaven? I had plenty of playmates on Ida" (ἦν δὲ παίζειν ἐπιθυμῶσω, τίς συμπαίζεται μοι; ἐν γὰρ τῇ "Ἰδῇ πολλοὶ ἡλικιώται ἡμεν), by saying, "You shall have Eros to play with, and lots of ἀστράγαλοι" (ἀστραγάλους μάλα πολλούς): as being the most tempting idea he could hold out to the boy's mind. And accordingly Apollonius

Rhodius, in a pretty and well-known passage (iii. 117), represents Ganymede and Eros engaged in a game of ἀστράγαλοι in heaven.

299. μὰ Δῖ.] The thrice-repeated μὰ Δῖ greatly enhances the simplicity of the dialogue. In the translation such a repetition would have appeared constrained, and I have resorted to other modes of indicating the simplicity of the original.

302. ὄψον.] In a note to the *Pirate*, chap. xi. Sir Walter Scott observes that "what is eat by way of relish to dry bread is called *kitchen* in Scotland, as cheese, dried fish, or the like relishing morsels." This is exactly the meaning of the Greek word ὄψον. In the preceding line τριτὸν αὐτὸν signifies "myself and two others," "two besides myself."

- ΠΑ. ἄγε νυν, ὦ πάτερ, ἦν μὴ
τὸ δικαστήριον ἄρχων
καθίσῃ νυν, πόθεν ὦνη- 305
σόμεθ' ἄριστον ; ἔχεις ἐλ-
πίδα χρηστήν τινα νῶν ἢ
πόρον Ἑλλᾶς ἱερόν ;
- ΧΟ. ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ,
μὰ Δί' οὐκ ἔγωγε νῶν οἶδ'
ὁπόθεν γε δεῦπνον ἔσται. 310
- ΠΑ. τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες,
ἵν' ἐμοὶ πράγματα βόσκειν παρέχῃς ;
- ΧΟ. ἀνόνητον ἄρ' ὦ θυλάκιόν σ' εἴ-

304. ἄρχων.] For, as Pollux observes (viii. segm. 87), *ἰδία* (as opposed to *κοινῇ*, the conjoint action of the Board of Archons) *οἱ Θεσμοθέται προγράφουσι πότε δεῖ δικάζειν τὰ δικαστήρια*. On the position which the Archon held in the dicastery, some remarks will be found in the Preface.

308. πόρον Ἑλλᾶς ἱερόν.] The boy having used the word πόρον (in the sense of *resource*, πόρον τὸν πορισμὸν φησιν, Scholiast) goes on humming some well-known words of Pindar, in which, however, πόρον means *a ford*, "the sacred ford of Helle." The words Ἑλλᾶς ἱερόν are added merely to complete the familiar quotation, and have no connexion with, but rather make nonsense of, the preceding sentence. "Positâ primâ voce πόρον pro πορισμὸν," says Brunck, "ridiculi causâ duas insequentes addidit." And Konz illustrates the passage by an anecdote of a schoolmaster who, stirring up his boys to do some noble deed, began, *Aude aliquid*, and, without thinking of

what he was saying, added, *brevisbus Gyaris et carcere dignum*. So, in my translation, if we suppose the Straits of Helle to be a popular phrase, we can understand how the boy, coming to the word *straits*, might continue the familiar words. How absolutely Richter misunderstands both the meaning and the metre of the passage may be judged from his comment, "*Ἑλλᾶς dicit, quasi sit Ἑλλάδος instar urbs Athenæ*!" The passage of Pindar to which Aristophanes is referring is given by the Scholiast, Πανδείματι μὲν ὑπὲρ πόντιον Ἑλλὰς πόρον ἱερόν. Boëckh, in whose collection it is *Fragm.* 197, says, "Pindarus loquitur de Xerxis exercitu: is enim ingenti omnium terrore super marinum Helles fretum sacrum profectus erat."

312.] We have here a parody of one of those *Θρήνοι* which are of so frequent occurrence in Euripides, and indeed in all the Tragedians. The speaker imitates the wailing of the hapless children who, in the *Theseus* of Euripides, are selected

BOY. Father, if the Archon say
That the Court won't sit to-day,
Tell me truly, father mine,
Have we wherewithal to dine?
O my father, should not we
Then in "Straits of Helle" be?

CHOR. Out upon it! out upon it!
Then, indeed, I should not know
For a little bit of supper
Whither in this world to go.

BOY. Why, my mother, didst thou breed me, giving nothing else to feed me,
But a store of legal woe?

CHOR. Empty scrip! O empty show,

to be devoured of the Minotaur. The Scholiast says, 'Ο λόγος ἐκ Θησέως Εὐριπίδου. ἐκεῖ γάρ ταῦτα λέγουσιν οἱ ταπτόμενοι παῖδες εἰς βορὰν τῷ Μινωταύρῳ. τὸ δὲ ἐξῆς, τὸ ἀνόνητον ἄρα, Ἰππολύτος ἐστὶν ὁ λέγων ἐκεῖ "ἀνόνητον ἄγαλμα, πάτερ, οἴκοισι τεκῶν." ἄγαλμα γὰρ ὁ υἱὸς τῷ πατρὶ, ἐφ' ᾧ ἀγάλλεται.

313. Ὡ' ἐμοὶ πράγματα βόσκειν παρέχης.] The translation universally adopted of this line, *ut molestias sustineam in alendo patre*, is neither obtainable from the Greek, nor suitable to the context. Far better than this is Cobet's suggestion to transfer the line to the Chorus; a suggestion which he himself repeatedly applauds, as being amongst the happiest of his Aristophanic ventures (Var. Lect. p. 67; Novæ Lect. Preface vii, pp. 17 and 333). "Rare in Aristophane emendando mihi videor fuisse felicior," he says. Yet in truth Cobet's arrangement would destroy a piece of genuine Aristophanic humour, thoroughly in accordance with the tone and spirit of the Play. Παρέχης

is the strict and proper word to signify the supplying a person with food; as infra 722, ἐθέλω παρέχειν ὃ τι βούλει σοι πίνειν, and 736, παρέχων χόνδρον λείχειν. Πράγματα is of course perpetually used by Aristophanes in the sense of *actions, lawsuits*, as infra 1392, 1426. βόσκειν is to feed, to maintain, as infra 708, 720. Now the boy has just discovered, to his dismay, that his dinner depends upon the existence of a lawsuit (cf. infra 674); and accordingly he breaks into a passionate lament, "Why didst thou bear me, Mother, to give me lawsuits for food?" In the Theseus no doubt the boy had said, "Why didst thou bear me, Mother, to give me to the Minotaur for food?" ὧα [τῷ ταύρῳ] βόσκειν παρέχης.

314. Δολάκιον. The dicast has brought his θύλακον, pouch or scrip, to receive his fees. If no fees are to be forthcoming, he is carrying a mere useless ornament. Bergler refers to Eccl. 381, where "ille qui faridus venerat in concionem nec

- χον ἄγαλμα. 315
 ΠΑ. ἐ ἔ.
 πάρα νῶν στενάζειν.
 ΦΙ. φίλοι, τήκομαι μὲν
 πάλαι διὰ τῆς ὀπῆς
 ὑμῶν ὑπακούων.
 ἀλλὰ γὰρ οὐχ οἷός τ'
 εἶμ' ἴδειν. τί ποιήσω;
 τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ
 βούλομαί γε πάλαι μεθ' ὑ- 320
 μῶν ἐλθῶν ἐπὶ τοὺς καδί-
 σκους κακόν τι ποιῆσαι.
 ἀλλ', ὦ Ζεῦ μεγαβρόντα,
 ἦ με ποίησον καπνὸν ἐξαίφνης,
 ἦ Προξενίδην, ἦ τὸν Σέλλου 325
 τοῦτον τὸν ψευδαμάμαξυν.

mercedem acceperat, dicit ὥστ' αἰσχύνομαι. Μὰ Δι' οὐδέν' ἄλλον μᾶλλον ἢ τὸν θύλακον." And Richter adds Birds, 503, ὀβολὸν κατέβρέχθισα, κᾶτα κενὸν τὸν θύλακον οὔκαδ' ἀφείλκον, Eccl. 733, 820, and Plutus, 763. In the Theseus the ἀνύητον ἄγαλμα was the boy, the hope and ornament of the house, now doomed to an untimely end. Compare Eur. Hipp. 1139, ὦ τάλανα μάτερ, ἔτεκες ἀνύηστα, and the passages there collected by Br. Monk.

316. *πάρα.*] For *πάρεστι*. The Chorus are now about to move on, when they are arrested by the pitiful accents of a well-known voice, and the sudden apparition of a well-known form at an upper window of the house.

317. *τήκομαι.*] *τήκεσθαι* is to melt, pine away, like a lover. In the Pastorals of Longus, a boy and girl, brought up

together in the fields, insensibly fall in love with each other; and Daphnis wonders at the new sensation which Chloe's kiss has given him: ἐκπηδᾷ μου τὸ πνεῦμα, he says, ἐξάλλεται ἡ καρδιά, τήκεται ἡ ψυχὴ, καὶ ὅμως πάλιν φιλήσαι θέλω (i. 7); while a little later we are told that Chloe herself ἐτήκετο (i. 11), smitten with the like love for Daphnis. The little metrical system which follows from *πάλαι* to *μεγαβρόντα* may be unscientifically described as consisting of a choriamb -ω-, with one or more syllables at the end, and generally also at the commencement, of the line. Sometimes the lines become pure glyconics and pherecrateans, as was first pointed out by Bentley, and afterwards (but before Bentley's notes had been discovered) by Porson at Hec. 1161. But in other places

Bootless, fruitless ornament!

Boy. O! O! woe! woe!

Ours to sorrow and lament.

PHIL. (*Appearing above.*) Long my reins have been stirred,

Long through chinks have I heard,

Heard your voices below.

Vain my efforts to sing,

These forbid me to go.

Vainly my sad heart yearns,

Yearns to be marching with you,

On to the judgment urns,

There some mischief to do.

O change to smoke by a lightning stroke,

Dread-thundering Zeus! this body of mine,

Till I'm like Proxenides, like the son

Of Sellus, that false tree-vine.

the metre is more irregular, and Hermann gravely suggests that Philocleon, "quum incipit canere, præ ægritudine numeris modisque excidit," and that this is the meaning of the words οὐχ οἷός τ' εἶμι' ᾄδεν. However, there is in truth hardly any limit to the variations allowed in glyconics: see Hephæstion, caps. x. and xvi., and Gaisford's notes. The first line, φίλοι τήκομαι μὲν is a bacchiac dimeter -- | -- | which, as Dindorf observes, is employed by Euripides, Suppl. 993, Ion 190, to introduce a glyconic system.

319. ᾄδεν.] The caged bird would fain be off with his mates, ᾄδων Φρυγίχου· καὶ γὰρ ἐστὶν ἀνὴρ φιλεφδός, supra 219, 269; but, alas, the doors are closed: τηρούμαι ὑπὸ τῶνδε, he says, pointing to Xanthias and Sosia, who are stationed without.

321. καθίσκους.] These were the urns or ballot-boxes into which the dicasts cast their votes. See note at 987 *infra*. And as to the expression κακὸν τι ποιῆσαι, see on 168 *supra*.

325. τὸν Σέλλου.] Turn me into smoke, or into Proxenides or Æschines, mere empty blusters, who are nothing more than smoke. Proxenides is styled in Birds, 1126, Προξενίδης ὁ Κομπασεύς. And the name of Æschines is again employed, *infra* 459, as the equivalent of smoke. And see *infra* 1243—8. Æschines was a man perpetually boasting of his possessions, though what they were, and in what part of the world they lay, nobody had ever been able to make out. In Birds, 822, Aristophanes suggests that perhaps they may be discovered by his

τόλμησον, ἄναξ, χαρίσασθαί μοι,
πάθος οἰκτείρας·

ἢ με κεραυνῷ διατινθαλέω

σπόδιον ταχέως·

κάππειτ' ἀνελών μ' ἀποφυσήσας

330

εἰς ὀξάλμην ἔμβαλε θερμὴν·

ἢ δῆτα λίθον με ποίησον ἐφ' οὗ

τὰς χοιρίνας ἀριθμοῦσιν.

- ΧΟ. τίς γάρ ἐσθ' ὁ ταῦτά σ' εἵργων

κάποκλείων τῇ θύρᾳ;

λέξον· πρὸς εὐνους γὰρ φράσεις.

335

ΦΙ. οὐμὸς υἱός. ἀλλὰ μὴ βοᾷτε· καὶ γὰρ τυγχάνει
οὗτοσὶ πρόσθεν καθεύδων. ἀλλ' ὕψεσθε τοῦ τόνου.

adventurers in Cloud-land. The ἀμάμαξος, or *tree-vine*, is adopted as his emblem here, on account of the prodigious splutter and crackling which it makes while burning. Εἶδος ἀμπέλου ἢ ἀμάμαξος, says the Scholiast, ἢν λέγουσιν ἀναδενδράδα. ὅλον δὲ εἴρηται παρὰ τὸ ψεύδεται τὸν Αἰσχίνην καὶ ψοφῶδη κομιδῇ λέγειν. καὶ τὸ ξύλον γὰρ τῆς ἀμαμάξου καίμενον ψόφον ἀποτελεῖ. The name σέλλος was applied in popular language to any needy braggart (see Scholiast on Birds, 823; Suidas under the words Θεαγένης, σελλίζειν, and σεσελλίσαι; Hesychius under the words σεσελλίσθαι and σεελλίσαι, etc.); a usage derived by the grammarians from Sellus the father of Æschines; but this is very doubtful: see Meineke Com. Fragm. ii. 585, in Phryn. Κρόνος, Fragm. 5; Vales. Annotations on Hapocration, s.v. Καρκίνος. And it seems at least as probable that Sellus is not here a real name

at all, and that Αἰσχίνης ὁ Σέλλου merely means Æschines, son of Brag. And hence the description ὁ Σέλλου is applied infra 1267 to Ἀμυνίας οὐκ τῶν Κρωβίλου, who was really the son of Pronapus.

329. σπόδιον.] Philocleon would fain be as one of the little ἐπανθρακίδες, so common on Athenian tables. He wishes to be baked in the embers (for that is the meaning of σπόδιον; see the passage of Plato cited in the note to Peace, 1131), the lightning supplying the place of the ordinary fire (καῦσον ὡς ἐν σποδῷ, Scholiast); then to be taken up and have the dust blown off him (τῶν γὰρ ἀπανθρακίζομένων ἰχθύων ἀποφυσῶσι τὴν σποδὸν, Scholiast); and finally to be immersed in hot pickle (ὡς ἐπὶ ἰχθύων ὁππῶν ὀξάλμῃ ἐσθιομένων, Scholiast). In some burlesque hexameters of Cratinus (Athenæus ix. cap. 34, to which Bergler refers) the Cyclops proposes to cook Odysseus and

O Sovereign, pity my woeful lot,
 Vouchsafe to grant me my heart's desire,
 Fry me in dust with a glittering, hot,
 Red bolt of celestial fire,
 Then take me up with thy hand divine,
 And puff me, and plunge me in scalding brine.
 Or turn me into the stone, whereon
 They count the votes when the trial is done.

CHOR. Who is he that thus detains you?
 Who with bolted door restrains you?
 Tell us, you will speak to friends.

PHIL. 'Tis my son, but don't be bawling: for he's slumbering now at ease
 There, upon the roof before you: drop your tone a little, please.

his comrades as *ἐπανθιακίδες*, and dwells on the culinary details with the fervour of a cannibal and a gourmand:

ἀνθ' ὧν πάντας ἐλὼν ὑμᾶς ἐρίηρας ἑταίρους,
 φρύζας, ἐψήσας, καὶ π' ἀνθρακίῳς ὀπτήσας,
 εἰς ἄλμην τε καὶ δεξιάνην καὶ εἰς σκοροδάλμην
 χλιαρὸν ἐμβάπτων, ὅς ἂν ὀπτότατός μοι ἀπάντων
 ὑμῶν φαίνεται, κατατρώξομαι ὦ στρατιῶται.

In another place (vii. 137) Athenæus cites from the lost *Holcades* of Aristophanes ὁ κακοδαίμων, ὅστις ἐν ἄλμῃ πρῶτον τριχίδων ἀπεβάθη, and explains τοὺς γὰρ εἰς τὸ ἀπανθρακίζειν ἐπιτηδείους ἰχθῦς εἰς ἄλμην ἀπέβαπτον, ἦν καὶ θασίαν ἐκάδουν ἄλμην. See the strophe of the Parabasis in the *Acharnians*. Why Aristophanes should place this particular wish in the lips of Philocleon is not very clear; but possibly it is a parody on some tragic prayer; or again, it may contain an allusion to the vinegar qualities of the dicastic mind (see the note on 1105 *infra*), or to the idea expressed in the words *ἐξ ὄξους δίκη* *infra* 1367.

333. *χοιρίνας*.] *τὰς δικαστικὰς ψήφους*. εἰσὶ δὲ ὥσπερ κογχύλια λεπτά, οἷς πρότερον ἐχρῶντο ἀντὶ ψήφων οἱ δικασταί.—Scholiast. The impressive ceremony of counting the votes is described in the *Eumenides* of Æschylus, and in a subsequent part of the present Play.

336. *ἀλλὰ μὴ βοᾷτε*.] The warning is repeated *infra* 371. In both cases it is called forth by manifest indications on the part of the Chorus of an intention to raise a shout; here of indignation, there of triumph.

337. *ὑφesse τοῦ τόνου*.] So in the *Pastorals* of Longus (iv. 25), Megacles recognizing the tokens of his long-lost

ΧΟ. τοῦ δ' ἔφεξιν, ὃ μάταιε, ταῦτα δρᾶν σε βούλεται ;
τίνα πρόφασιν τ' ἔχων ;

ΦΙ. οὐκ ἐγὼ μ', ὠνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακὸν,
ἀλλὰ μ' εὐωχεῖν ἑτοιμός ἐσθ'. ἐγὼ δ' οὐ βούλομαι.

ΧΟ. τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-
νείν ὁ Δημολογοκλέων ὅδ',
ὅτι λέγεις σύ
τι περὶ τῶν νεῶν ἀληθές.
οὐ γὰρ ἂν ποθ' οὗτος ἀνὴρ
τοῦτ' ἐτόλμησεν λέγειν, εἰ
μὴ ξυνωμότης τις ἦν.

340

345

ἀλλ' ἐκ τούτων ὦρα τινά σοι ζητεῖν καὶνὴν ἐπίνοιαν,
ἥτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.

ΦΙ. τίς ἂν οὖν εἴη ; ζητεῖθ' ὑμεῖς, ὥς πᾶν ἂν ἔγωγε ποιόην·
οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.

ΧΟ. ἔστιν ὅπῃ δῆθ' ἦντιν' ἂν ἐνδοθεν οἶος τ' εἴης διορύξαι,
εἰτ' ἐκδύναι ῥάκεσιν κρυφθεὶς, ὥσπερ πολὺμήτις Ὀδυσσεύς ;

350

ΦΙ. πάντα πέφρακται κοῦκ ἔστιν ὅπῃς οὐδ' εἰ σέρφω διαδύναι.

daughter πάνν μέγα καὶ νεανικὸν ἐβόα, and
then proceeds οὐδὲν ὑφελὼν τοῦ τόνου τῆς
φωνῆς.

338. τοῦ δ' ἔφεξιν.] τίνας ἔνεκεν.—Scho-
liast. As to δρᾶν κακὸν, two lines below,
see the note on 168 supra.

342. Δημολογοκλέων.] The dicasts in
their anger pervert the name of Βδελυ-
κλέων into Δημολογοκλέων, somewhat for-
getting themselves, as Bergler says ; and
without considering that the obnoxious
nickname is really applicable, not to
their adversary, but to their chief friend
and patron Cleon.

343. νεῶν.] μελετᾷ ὁ χορὸς κακουργίαν,
φάσκων ἐπειδὴ ὑπὲρ χρησίου τῆς πόλεως
λέγεις, εἰσηγούμενος περὶ τριηραρχίας,

ἐγκλείει σε.—Scholiast. They are throw-
ing out one of those wild and random
accusations, of which we have other
instances in the Play (one perhaps in the
antistrophe itself, see the note on 378
infra), and are attributing the immure-
ment of Philocleon to an aristocratic
conspiracy, because he has too faithfully
and too successfully exposed the frauds
of which certain trierarchs had been
guilty. See the note on Peace, 1234.

345. ξυνωμότης.] ξυνωμότης ἔλεγον
τοὺς ἐπὶ καταλύσει τοῦ δήμου συνερχομένους.
—Scholiast. The Chorus at once leap to
that terrible accusation, so prevalent and
so fatal in times of popular excitement, of
a conspiracy, a plot, against the demo-

CHOR. What's his object, idle trifter, that he does such things as these?
What's the motive he pretends?

PHIL. He will let me do no mischief, and no more a lawsuit try.

True it is he'll feast and pet me, but with that I won't comply.

CHOR. This the Demagogcleon blared
Out against you, since you dared
Truth about the fleet to show.
He must be involved, I see,
In some dark CONSPIRACY,
Else he durst not use you so.

It is time some means of escape to find, some novel, ingenious plan, that so,
Unseen of your son, you may get you down, alighting in safety here below.

PH. O what shall it be? consider it ye! I'm ready to do whatever is planned:

So sorely I'm longing a circuit to go, through the lists of the Court, with a vote in my

CH. Can you find no cranny or secret run, through which, from within, your path to urge,
And then like wily Odysseus, here, disguised in tatters and rags, emerge?

PH. Each cranny is barred: there's never a run, thro' which though it were but a midge could squ

cracy. All through their contest with Bdelycleon this charge is repeated at every opportunity; and it furnishes Cleon in the Knights with his most formidable weapon.

347. *ποιήσει.*] The metrical system which commenced with 334 supra, *τίς γάρ ἐσθ' κ.τ.λ.*, and concludes here, is repeated below from *ἀλλὰ καὶ νῦν* line 365 to *Διοπίθους* line 380.

349. *σανίδων.*] *σανίδες* were the cause lists or notice boards of the Court; cf. infra 448. They were probably suspended or affixed in some part of the building, along which the dicasts passed to record their votes. Some suggest that by *σανίδες* we are here to understand

the rails, or the benches, of the Court; but Philocleon would hardly have used the well-known technical word in other than its well-known technical meaning. As to *χορίνης* see supra 333. The phraseology of the line appears to be adapted to the fact that Chœrione (*Χορίνη*) was a woman's name at Athens.

351. *Ὀδυσσεύς.*] In the disguise wherewith Odysseus ventured into beleaguered Troy (Od. iv. 245), and wherewith he afterwards returned to his long-lost home (Od. xvii. 202).

352. *οὐκ ἔστιν ὁπήν.*] See however supra 317.—*οὐδ' εἰ σέρφω.* The idea of a barricade impenetrable even to a midge is found in one of our beautiful old

ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὅπιαν δ' οὐκ ἔστι γενέσθαι.

XO. μέμνησαι δὴθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς ὀβελίσκους
ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω ; 355

ΦΙ. οἶδ'· ἀλλὰ τί τοῦτ' ; οὐδὲν γὰρ τοῦτ' ἐστὶν ἐκείνῳ προσόμοιον.
ἦβων γὰρ κἀδυνάμην κλέπτειν, ἴσχνόν τ' αὐτὸς ἐμαντοῦ,
κοῦδεῖς μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὄπλοις
ἄνδρες ὅπλιται διαταξάμενοι 360
κατὰ τὰς διόδους σκοπιωροῦνται,
τὼ δὲ δὺ αὐτῶν ἐπὶ ταῖσι θύραις
ὥσπερ με γαλῆν κρέα κλέψασαν
τηροῦσιν ἔχοντ' ὀβελίσκους.

ballads (Br. Percy, Reliques of Ancient Poetry, Series the Third, Book iii. 3),
'Love will find out the way :'

Where there is no place
For the glow-worm to lye ;
Where there is no space
For receipt of a fly ;
Where the midge dares not venture
Lest herself fast she lay :
If love come, he will enter
And soon find out the way.

353. ὀπίαν.] He puns on the word *ὀπίας* (which is really derived from *ὀπός*, and signifies a sort of cheese), as though it were derived from *ὀπή*, and signified a creeper through holes. *Ὀπός* was the juice of the fig-tree (see note on 145 supra), and was used to curdle or coagulate milk. The cheese made by this process was styled *τυρὸς ὀπίας*. Athenæus (xiv. cap. 76) says, *Εὐριπίδης ἐν Κύκλωπι* (136) *ὀπίαν καλεῖ τυρὸν τὸν δριμνὺν, τὸν πηγνύμενον τῷ τῆς σνκῆς ὀπῶ*. Dioscorides (de Materia Medica, i. 183) says, *ὁ δὲ ὀπὸς τῆς ἀγρίας καὶ τῆς ἡμέρου σνκῆς πηκτικὸς ἐστὶ γάλακτος*. Columella,

vii. 8, "Casei quoque faciendi non erit omittenda cura;—lacte fieri debet sincero et quam recentissimo; nam requietum vel mistum celeriter acorem concipit: id plerumque cogi agni aut hædi coagulo (i. e. *rennet*, or as the Lexicographers prefer to spell it, *runnet*): quamvis possit et agrestis carlui flore conduci,—nec minus ficulneo lacte, quod emittit arbor si ejus virentem saucies corticem." (Cf. also Varro, R. R. ii. 11. Pliny (xxiii. cap. 63), "Fici succus lacteus aceti naturam habet: itaque coaguli modo lac contrahit." Lord Bacon (Nat. Hist. Century vii. 657) says, "The milk of

You must think, if you can, of a likelier plan : I can't run out like a runnet cheese.

CHOR. O don't you remember the old campaign, when you stole the spit, and let yourself down, And away by the side of the wall you hied ? 'Twas when we had captured Naxos town.

PHIL. Ah, well I remember ! but what of that ? it is quite another affair to-day.

For then I was young, and then I could steal, and over myself I possessed full sway,

And then none guarded my steps, but I

Was free, wherever I chose, to fly ;

Whilst now, in every alley and street,

Armed men with arms are stationed about,

Watching with care that I steal not out.

And there at the gate you may see those two

Waiting with spits to spit me through,

Like a cat that is running away with the meat.

the fig hath the quality of the rennet to gather cheese." The use of the fig-tree juice for this purpose is as old as the time of Homer, and I may cite Chap-

'Ὡς δ' ὅτ' ὅπως γάλα λευκὸν ἐπειγόμενος συνέπηξεν,

'Υγρὸν ἐδν, μάλα δ' ὤκα περιστρέφεται κυκλώντι.

And he re-cured ; as nourishing milke, when runnet is put in,

Runnes all in heapes of tough thicke curd, though in his nature thinne.

354. *μύμνησαι.*] They recall to his memory an incident in one of their old campaigns under Cimon, some fifty years before (Thuc. i. 98 : see the note on 236 supra), when Philocleon, an active and reckless young forager, laid violent hands on some roasting meat, and, throwing himself from the wall, contrived by his agility to elude all pursuit, and escape in triumph with his booty. But *πρὶν ποτ' ἦν, πρὶν ταῦτα*, as Philocleon reminds them, and as the Chorus themselves admit, *infra* 1063.

357. *ἴσχυόν τ' αὐτὸς ἔμαντοῦ.*] I was my own master, *κοῦδεὶς μ' ἐφύλαττε*, and I had no guardian. Compare *infra*

man's translation of the passage in which Pæon is described as staunching the wound of Ares (Book v. 902):

1354, 5, *Νῦν δ' οὐ κρατῶ γὰρ τῶν ἔμαντοῦ χρημάτων. Νέος γάρ εἰμι, καὶ φυλάττομαι σφόδρα.*

362. *τῷ δὲ δὺ' αὐτῶν.*] The two sentries are, of course, Xanthias and Sosias, who are quietly slumbering through all this disturbance. The other soldiers, if not mere creatures of the captive's imagination, must be Midas, Phryx, Masyn-tias, and the like (*infra* 433), who, though invisible at present, are ready at the first call to reinforce the besieging squadron. In the subsequent words *κλέψασαν* and *ὀβελίσκους*, Philocleon is recurring to the phraseology used by the Chorus above.

ΧΟ. ἀλλὰ καὶ νῦν ἐκπόριζε
μηχανὴν ὅπως τάχιςθ'·
ἔως γὰρ, ὦ μελίττιον.

365

ΦΙ. διατραγεῖν τοίνυν κράτιστον ἐστί μοι τὸ δίκτυον.
ἡ δέ μοι Δίκτυννα συγγνώμην ἔχει τοῦ δικτύου.

ΧΟ. ταῦτα μὲν πρὸς ἀνδρὸς ἐστ' ἄνοντος ἐς σωτηρίαν.
ἀλλ' ἔπαγε τὴν γνάθον.

370

366. ἔως.] The dawn has come at last; and henceforth the proceedings are supposed to be carried on in broad daylight. With διατραγεῖν τὸ δίκτυον in the next line compare supra 164.

368. Δίκτυννα.] Artemis. Cf. Frogs, 1359, and the Scholiast there; Eur. Hipp. 145, 1127; Iph. Taur. 127, and frequently elsewhere. In Shakespeare's Love's Labour Lost, iv. 2, Holofernes affectedly bestows this title on the Moon. Apart from the play on the words Δίκτυννα and δίκτυον, the goddess of hunting would naturally be averse to the destruction of hunting-tackle. The name Dictynna was in some way connected with Mt. Dictæ in Crete, either as having a common derivation, or as derived the one from the other. The old legends referred the appellation to an adventure of Britomart, who was sometimes none other than Artemis herself (see Hesychius s. v. Βριτόμαρτις, which in Cretan language meant *the sweet virgin*. "Cretes

Dianam religiosissime venerantur, Britomartim generaliter nominantes, quod sermone nostro sonat *virginem dulcem*." —Solinus, cap. 17. βριτύ. γλυκὺ, Κρήτες. —Hesychius); and at other times was merely one of her attendant nymphs, according to that disintegrating process, so familiar in Greek mythology, which was perpetually severing and embodying into a distinct personality an attribute or appellation of a divine being. In the present case the process was probably applied, because the legendary adventure was unworthy τῆς μεγάλης θεᾶς Ἀρτέμιδος: for the story went that Britomart, pursued by the amorous Minos, threw herself from Mt. Dictæ into the sea, and was only saved from drowning by some fishers' nets, δίκτυα, into which she happened to fall, and from which she thenceforward bore the name Dictynna. Callimachus (Hymn. ad Dian. 195—199, where see Spanheim's notes) says of Britomart,

ἤλατο πόντον
Πηρόνος ἐξ ὑπάτοιο· καὶ ἔνθορον εἰς ἀλίων
Δίκτυα, τὰ σφ' ἐσάωσεν· ὅθεν μετέπειτα Κίδωνες
Νύμφαν μὲν Δίκτυνναν, ὅρος δ' ὅθεν ἤλατο νύμφη
Δικταῖον καλέουσιν.

And then addressing Artemis, he adds (204),

καὶ δέ σε κείνης
Κρηταῖες καλέουσιν ἑπωνυμίην ἀπὸ νύμφης.

CHOR. Well but now be quickly shaping
Some contrivance for escaping ;

Morning breaks, my honey-bee.

PHIL. Then the best that I can think of, is to gnaw these meshes through.

May Dictynna, queen of hunters, pardon me the deed I do.

CHOR. Spoken like a man whose efforts will salvation's goal ensue.

Ply your jaw then lustily.

The same story is found in Virgil's *Ciris*. Many protested (Diodorus, v. 76) against the legend on the ground that it was compatible neither with the dignity of the goddess, nor with the reputation of Minos, and contended that the name Dictynna was bestowed upon her as the inventor of hunting-nets, *εὑρέτιν γενομένην δικτύων τῶν εἰς κυνηγίαν*. Strabo (x. 4. 12) mentions another objection to the legend as recorded by Callimachus: *Οὐκ εἶδ' οὐδὲ τὸν Καλλίμαχον λέγειν φασίν, ὥς ἡ Βριτόμαρτις φεύγουσα τὴν Μίνω βίαν, ἀπὸ τῆς Δίκτης ἀλοῖτο εἰς ἀλιέων δίκτυα· καὶ διὰ τοῦτο αὕτη μὲν Δίκτυννα ὑπὸ τῶν Κυθωνιατῶν προσαγορευθεῖη, Δίκτη δὲ τὸ ὄρος· οὐδὲ γὰρ ὅλως ἐκ γειτνίων ἐστὶ τοῖς τόποις τούτοις ἡ Κυθωνία*. (I have taken away the full stop after *προσαγορευθεῖη*, for the verb clearly belongs to both *αὕτη* and *τὸ ὄρος*, and the words *Δίκτη δὲ τὸ ὄρος* are not a substantive sentence, *Dictæ mons est*, as the

commentators on Strabo take them.) Servius gives the name of Dictæ to the nymph in his commentary on Virg. *Æn.* iii. 171, where for "*quam minus rex amavit*," we should read "*quam Minos rex amavit*."

369. *ταῦτα μὲν πρὸς ἀνδρός ἐστι.*] These are the words with which Aristophanes, in the *Frogs*, introduces his character of the famous Theramenes. Dionysus, travelling to the world below with the garb and symbols of Heracles, begins to suspect that he has not chosen the right means for securing a friendly reception there, and as the prospect varies between fair weather or foul, he retains for himself, or compels his servant to assume, the hero's club and lion-skin. The Chorus applaud his worldly wisdom, and liken him to the shifty and versatile statesman whose sails were always trimmed to catch the prosperous breezes, from whatever quarter they might blow.

This is the part of a dexterous clever

Man with his wits about him ever,

One who has travelled the world to see ;

Always to shift, and to keep through all

Close to the sunny side of the wall ;

Not like a pictured block to be,

Standing always in one position ;

Nay, but to veer, with expedition,

And ever to catch the favouring breeze,

This is the part of a shrewd tactician,

This is to be a—THERAMENES.

ΦΙ. διατέτρωκεται τοῦτό γ'. ἀλλὰ μὴ βοᾷτε μηδαμῶς,
ἀλλὰ τηρώμεσθ', ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟ. μηδέν, ὦ ταῦν, δέδιθι, μηδέν·

ὥς ἐγὼ τοῦτόν γ', ἐν γρύ-

ξη τι, ποιή-

σω δακέιν τὴν καρδίαν καὶ

375

τὸν περὶ ψυχῆς δρόμον δρα-

μεῖν, ἵν' εἰδῇ μὴ πατεῖν τὰ

ταῖν θεᾶν ψηφίσματα.

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῶδιον εἶτα καθίμα

δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διοπιέθους.

380

ΦΙ. ἄγε νυν, ἣν αἰσθομένῳ τοῦτῳ ζητῆτόν μ' ἐσκαλαμᾶσθαι
κἄνασπαστόν ποιεῖν εἴσω, τί ποιήσετε; φράζετε νυνί.

ΧΟ. ἀμνοῦμέν σοι τὸν πρινώδη θυμὸν ἅπαντες καλέσαντες,
ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τοιαῦτα ποιήσομεν ἡμεῖς.

ΦΙ. δράσω τοῖνυν ὑμῖν πίσυνος· καὶ μαρθάνετ'· ἦν τι πάθω ᾗ γὼ, 385

375. δακέιν τὴν καρδίαν.] See the note on 287 *supra*. Καρδίαν μὴ ἐσθίειν was one of the enigmatical maxims of Pythagoras, and meant ἀνυπίαν ἀσκέειν, Athenæus, x. 77. Bellerophon is described in Homer (*Iliad* vi. 202) as ἐν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλείνων, a line which Cicero (*Tusc. Quæst.* iii. 26) translates by "Ipse suum cor edens, hominum vestigia vitans." "Il y rongeaît son cœur," says Michelet of Charles the Bold at the siege of Neuss; and English writers speak of a man "eating his very heart out" with mortification. Thomas Cromwell told Latimer that he would make Cardinal Pole through vexation "eat his own heart" (*Lingard's England*, anno 1537). With τὸν περὶ ψυχῆς δρόμον Mitchell compares *Hdt.* ix. 37, and Plato, *Theætetus* 172 E.

378. ταῖν θεᾶν ψηφίσματα.] ἀντὶ τοῦ τὰ ταῖν θεᾶν μυστήρια εἰπεῖν, ψηφίσματα εἶπεν.—ἐγκλημα δὲ ἦν (it was an indictable offence) ὑβρίσαι τὰ μυστήρια.—Scholiast. To profane the divine mysteries of Eleusis was an act of the most daring impiety; and the Chorus, who have already charged Bdelycleon with treason against the state (*supra* 345), now intimate that they are also prepared to charge him with the most serious religious crime of which an Athenian could be guilty. Such, I think, is the true interpretation of the passage, and the substitution of ψηφίσματα for μυστήρια is quite in keeping with the substitution of μισθὸν for κύλικα *infra* 525, and of ψῆφον for θρίον *infra* 675. Schömann, however, a most sagacious and excellent critic, suggests (*De Comitiis* ii. 7, note) that the ψηφί-

PHIL. There, I've gnawn them through completely—Ah! but do not raise a shout,
We must use the greatest caution, lest Bdelycleon find us out.

CHOR. Fear not: fear not: if he speak,
He shall gnaw his heart, and seek
For his life to run amain.
We will quickly make him learn
Nevermore again to spurn
Th' holy statutes of the Twain.

So now to the window lash the cord, and twine it securely your limbs around.
With all Diopeithes fill your soul, then let yourself cleverly down to the ground.

PHIL. But suppose they catch me suspended here, and hoist me up by the line again,
And angle me into the house once more, say what ye will do to deliver me then.

CHOR. Our hearts of oak we'll summon to aid, and all give battle at once for you.
'Twere vain to attempt to detain you more: such wonderful feats we are going to do.

PHIL. This then will I do, confiding in you: and if anything happens to me, I implore

μῆτρα of Demeter and Persephone are the laws which govern the family and the home, and that Bdelycleon is accused of violating the most fundamental of these laws (that of *pietas erga parentes*) by putting constraint on his father. But this interpretation is hardly in character with the general tone and language of the Chorus.

380. *Διοπίθους*.] Knights, 1085; Birds, 988, *ὁ μέγας Διοπίθης*. The fanatical frenzy of "the great Diopeithes," a well-known soothsayer of the period, was frequently ridiculed by contemporary writers. The Scholiast on the Birds cites various passages, in which he is taxed with downright madness. And the meaning of *ψυχὴν ἐμπλησάμενος Διοπίθους* (possibly an adaptation of some Tragic dimeter, *ψυχὴν ἐμπλησάμενος Πει-*

θοῦς) seems to be "fill your soul with a fine frenzy, abandon yourself to a divine enthusiasm, reck not of fear or danger." Bergler compares the expression *καταπῶν Εὐριπίδην* in *Acharnians*, 484.

381. *ἔσκαλαμάσθαι—ἀνασπαστόν*.] These phrases are borrowed from the angler's art. Philocleon, tied to his rope, will resemble a fish dangling at the end of a line.

385. *ἦν τι πάθω*.] One of the many euphemistic expressions by which the ancients avoided the direct mention of death in connexion with themselves or their friends. Peace, 169; Eccles. 1105; Eur. *Androm.* 90; *Herc. Fur.* 1388. Others, among the Greeks, were *εἴ τι συμβαίῃ περὶ αὐτόν* (Plutarch, Alexander, cap. 13), *εἴ τι γένοιτο περὶ αὐτόν* (Id. Phocion, cap. 17); and, among the Romans, "si

ἀνελόντες καὶ κατακλαύσαντες θείναι μ' ὑπὸ τοῖσι δρυφάκοις.

ΧΟ. οὐδὲν πείσειν μηδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει
σαντὸν θαρρῶν κἀπενξάμενος τοῖσι πατράοισι θεοῖσιν.

ΦΙ. ὦ Δύκε δέσποτα, γείτων ἤρως· σὺ γὰρ οἷσπερ ἐγὼ κεχάρησαι,
τοῖς δακρύοισιν τῶν φεγγόντων αἰεὶ καὶ τοῖς ὀλοφυρμοῖς· 390
ῥῆκτας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ' ἀκροῶ,
κἀβουλῆθης μόνος ἡρώων παρὰ τὸν κλάοντα καθῆσθαι.
ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον·
κοῦ μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ' ἀποπάρδω. 394

ΒΔ. οὗτος, ἐγείρου. ΣΩ. τί τὸ πρᾶγμ'; ΒΔ. ὥσπερ φωνή μέ τις ἐγκεκύκλωται.

ΣΩ. μῶν ὁ γέρων πη διαδὺς ἔλαθεν; ΒΔ. μὰ Δί' οὐ δῆτ', ἀλλὰ καθίμα
αὐτὸν δήσας. ΣΩ. ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβήσῃ;

ΒΔ. ἀνάβαιν' ἀνύσας κατὰ τὴν ἐτέραν καὶ ταῖσιν φυλλάσι παῖε,
ἦν πῶς πρύμνην ἀνακροῦσθαι πληγείς ταῖς εἰρесиόωταις.

quid mihi humanitus accidisset" (Cicero, Philippics i. 4), "si quid eo fuerit" (Plautus, Trinummus i. 2. 120), "si quid me fuat." (Id. Pænulus v. 2, 125). Thus Plato, Epistle vii. 328 D, fearing that Dion may be killed or expelled, says εἴτ' οὖν πάθοι τι, εἴτ' ἐκπεσὼν ὑπὸ Διονυσίου ἔλθοι παρ' ἡμᾶς φεύγων. Thus in Heliodorus, vi. 7, Cnemon thinks of returning to Athens, lest his father should have died and left the house without an heir or successor, μὴ δὴ μοί τι καὶ τοῦ πατρὸς παθόντος ἔρημος διαδόχου καὶ ἄκληρος ὁ οἶκος ἀπολειφθεῖν. And in Id. viii. 8 and ix. ad fin. εἰ δέ τι πέπονθεν is opposed as the alternative to εἰ μὲν ζῇ. Such phrases are especially common in testamentary instruments. Thus Aristotle's will (preserved in Diogenes Laertius, v. 1. 9), commences "Ἔσται μὲν εἰ, εἰ δέ τι συμβαίῃ, τὰδε διέθετο Ἀριστοτέλης, and a little lower it proceeds, εἰ δέ τῇ παιδί

ξυμβῇ τι (ὁ μὴ γένοιτο, οὐδὲ ἔσται) πρὸ τοῦ γήμασθαι κ.τ.λ.; and again, εἰ δέ τι πρότερον συμβαίῃ Νικάνορι (ὁ μὴ γένοιτο) κ.τ.λ. See also the will of Theophrastus, Id. v. 2. 14.

386. δρυφάκοις.] These were low railings (like the altar-rails in an English church), whereby the space reserved for the judges was separated from the rest of the court.

388. πατράοισι.] "Differunt πατῶφι θεοὶ α πατρίοις. Illi sunt gentium ac familiarum quasi quidam Dii penates; hi vero nil nisi antiquitus in civitate recepti; quemadmodum in universum πατῶφος ad gentem et familiam, πάτριος ad vetusta civitatis instituta pertinet." —Schömann de Orgeonibus (Opuscula i. 183). This is more correct than Hermann's well-known distinction, "πάτρια quæ sunt patris, πατῶφα quæ a patre veniunt, πατρικά qualia patris sunt."

That you take me up and bewail my fate, and bury me under the courthouse floor.
 O nothing, nothing will happen to you: keep up, old comrade, your heart and hope;
 First breathe a prayer to your father's gods: then let yourself down by the trusty rope.
 O Lycus, neighbour and hero and lord! thou lovest the selfsame pleasures as I;
 Day after day we both enjoy the suppliant's tears and his wailing cry.
 Thou camest here thine abode to fix, on purpose to listen to sounds so sweet,
 The only hero of all that deigns by the mourner's side to assume his seat:
 O pity thine old familiar friend: O save me and succour me, Power Divine!
 And never again will I do my needs by the osier matting that guards thy shrine.
 Get up, get up. So. Why, what's in the wind? Bd. Some voice seems circling me round and round.
 Is the old man slipping away thro' a hole? Bd. No, by Zeus, but he lets himself down to the ground.
 Tied on to the rope. So. You infamous wretch! what, won't you be quiet and not come down?
 Climb up by the other window-sill, and wallop him well with the harvest crown.
 I warrant he'll speedily back stern first, when he's thrashed with the branch of autumnal fruits.

389. Λύκε.] Lycus was in some sense the patron hero of all the Athenian dicasteries; see infra 819. One court-house was in immediate proximity to his chapel, and was thence called τὸ ἐπὶ Λύκῳ (Pollux, viii. segm. 121). The Scholiast asserts, and several of the old grammarians support the assertion, that the κωλακρέτης, in paying the dicastic fees, regularly deposited a triobol in the shrine of Lycus himself. And Fritzsche, who cites and discusses all the passages bearing upon the relation of Lycus to the dicasteries (De Sortitione Judicium, pp. 34—40), has no doubt that such was the case. But to me, I confess, the statement seems almost incredible, when we consider that the system of paying the dicasts had itself no existence before the time of Pericles.

395. ΒΔ.] The captive is almost free: in another moment he will be in the

midst of his friends and comrades, ready to march *Off to the judgment urns, There some mischief to do*; when suddenly the voice of Bdelycleon is heard, the slumberers awake, and all hope of escaping unperceived is at an end.

398. κατὰ τὴν ἐτέραν.] This is usually understood, in accordance with the Latin version (which was composed by Bergler and revised by Brunck), to mean *Ascende oculus in alteram fenestram*; and I have so translated it. But I do not suppose that *θυρίδα* is to be supplied; *τὴν ἐτέραν* seems used in a more general sense, 'the other side;' διὰ τοῦ ἐτέρου μέρους, as the Scholiast explains it. Compare *τὴν πρώτην, τὴν ταχίστην*, and the like. By *φυλλάσαι* we are to understand the *εἰρεσιώνη* mentioned in the following line.

399. εἰρεσιώνας.] Hanging above the door, as above that of Demus in the

- ΦΙ. οὐ ξυλλήψεσθ' ὅποσοισι δίκαι τῆτες μέλλουσιν ἔσσεσθαι, 400
 ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμων καὶ Φερέδειπνε ;
 πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἴσω μᾶλλον ἄγεσθαι ;
- ΧΟ. εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολὴν,
 ἦν περ, ἦν κ' ἄν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν ;
 νῦν ἐκείνο νῦν ἐκείνο 405
 τοῦ ξύθυμον, ᾧ κολαζό-
 μεσθα, κέντρον ἐντέταται ὀξύ.
 ἀλλὰ θαῖμάτια λαβόντες ὡς τάχιστα, παῖδι,
 θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε, 410
 καὶ κέλεύετ' αὐτὸν ἥκειν
 ὡς ἐπ' ἄνδρα μισόπολιν
 ὄντα κάπολούμενον, ὅτι
 τόνδε λόγον εἰσφέρει,
 [ὡς χρὴ] μὴ δικάζειν δίκας.

Knights (729), was an *εἰρεσιώνη* or harvest-wreath. Bdelycleon orders the servant to clamber up on one side of the door, and as the old man descends by the other, to seize the *εἰρεσιώνη*, and beat him back with it. It would seem, however, that on hearing the threat, Philocleon anticipates its execution by dropping at once to the ground, though only to find himself in the clutches of his persecutors, whose attention does not

appear to have been drawn as yet to the menacing attitude of the Chorus. The *εἰρεσιώνη* was an olive-bough, wreathed and matted with wool, in which were stuck divers symbols of the harvest and vintage, figs, breadcakes, honey, oil, and wine. The boughs so bedecked were carried about in the festivals of the Thargelia and Pyanepsia by boys who sang

*Εἰρεσιώνῃ σῦκα φέρει, καὶ πίονας ἄρτους,
 καὶ μέλι ἐν κοτύλῃ καὶ ἔλαιον ἀναψήσασθαι,
 καὶ κύλικ' εὐζωρον, ὡς ἂν μεθύουσα καθεύδῃ.*

After the festival the boughs were hung up before the doors, and probably remained there until the next anniversary. See Plutarch, Theseus, cap. 22; Suidas s. v.; and the Scholiast on Knights, 729, and Plutus, 1054.

400. οὐ ξυλλήψεσθ'.] Philocleon ap-

peals to the Chorus for aid. The word *τῆτες* refers to the circumstance that the dicasts held office for a year.

403. εἰπέ μοι.] The Chorus prepare for the struggle, not without a certain mysterious dignity of expression, calculated to strike awe into the hearts of

ΠΑΤ. Help! help! all those whoever propose this year to busy themselves with suits.
Smicythion, help! Tisiades, help! Pheredeipnus, Chremon, the fray begin:
O now or never, assist your friend, before I'm carried away within.

ΧΟΡ.⁴ Wherefore slumbers, wherefore slumbers, that resentment in our breast,
Such as when a rash assailant dares provoke our hornets-nest?

Now protruding, now protruding,
Comes the fierce and dreadful sting,
Which we wield for punishing.

Children, hold these garments for us: then away with all your speed,
Shout and run and bawl to Cleon, tell him of this direful deed;

Bid him quickly hither fly
As against a city-hater,
And a traitor doomed to die,
One who actually proposes
That we should no lawsuits try.

their opponents. The system from εἰπέ
μοι τοῦ χρόνου (460) is repeated from
ἀλλὰ μὰ Δῖ' (461) to ὑπηρετεῖς (518).

404. ἦνπερ.] Scil. κινουμένων. Ὁν κατα-
ζόμεσθα see note on 258 supra.

408. λαβόντες.] This is the old and
genuine reading, confirmed by every
MS. The conjectural βαλόντες, which
was first introduced by Brunck, and has
since been retained by every editor
except Richter (who grotesquely mis-
translates θαυμάσια λαβόντες *holding up
your garments*), is destitute of authority,
and perverts the sense of the passage.

οὔτε τιν' ἔχων πρόφασιν
οὔτε λόγον εὐτράπελον
αὐτὸς ἔρχων μόνος.

It may well be that a line corresponding
to καὶ κελεύει' αὐτὸν ἦκειν has dropped out
there; but it is evident that in other
respects the error is to be sought in the

The Chorus are preparing for the fray,
and they throw their upper mantles to
the linkboys, just as in Thesm. 568 the
woman stripping for the fight flings
her garment to Philista, with the words
ΛΑΒΕ ΘΟΙΜΑΤΙΟΝ, Φιλίστη, and just as
Hipponax (apud Suid. s.v. Βούπαλος) says
ΛΑΒΕΤΕ ΜΟΥ ΘΟΙΜΑΤΙΟΝ, κόψω Βουπάλου
τὸν ὀφθαλμόν. As regards the application
to Cleon for aid see the note on 197 supra.

410—414. καὶ κελεύει'—δίκας.] In the
antistrophe (468—470) the place of
these five lines is occupied by three
common preonic or cretic dimeters:

- - - -		- - - -
- - - -		- - - -
- - -		- - -

passage before us. The last line has
already been reduced into harmony with
the antistrophe by the omission of the
superfluous words ὥς χρῆ. And it seems

- BΔ. ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγατε. 415
 ΧΟ. νῆ Δί' εἰς τὸν οὐρανόν γ'. BΔ. ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.
 ΧΟ. ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής ;
 ὦ πόλις καὶ Θεώρου θεοισευχθρία,
 κεῖ τις ἄλλος προσέστηκεν ὑμῶν κόλαξ.
 ΞΑ. 'Ηράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὀρᾷς, ὦ δέσποτα ; 420
 BΔ. οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκῃ τὸν Γοργίου.
 ΧΟ. καὶ σέ γ' αὐτὶς ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε
 δεῦρο ἀξείρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἴσσο,
 ξυσταλεῖς, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,

probable that the words *ἄνδρα μισόπολιν ὄντα* καπολούμενον are a mere explanatory gloss which has crept into the place of some such expression as *πανούργον, ἄνδρ'*

ἐχθρὸν, ἐπίτριπτον, or the like ; or (retaining *μισόπολιν* with Enger, see Appendix) we might read

μισόπολιν ὥς ἐφ' ὅτι	- - - - - - - -
τόνδε λόγον εἰσφέρει	- - - - - - - -
μὴ δικάζειν δίκας	- - - - - -

in exact correspondence with the antistrophe, pæonics and cretics being interchangeable. *εἰσφέρειν* is to *propose a law*, to *introduce a resolution*.

416. BΔ. ὡς τοῦδ'.] The entire line is usually assigned to the Chorus ; but Dobree is, in my judgment, clearly right in transferring this latter half of it to Bdelycleon. The words which follow, *ταῦτα δῆτ' οὐ δεινὰ κ.τ.λ.* are manifestly an indignant exclamation of the Chorus, called forth by something which had immediately preceded. And *μεθήσομαι* would be quite out of place on the lips

of the Chorus. Philocleon was in the hands, not of his fellow-dicasts, but of Bdelycleon and his servants. And the appeals to release him are uniformly addressed *not to the Chorus*, but *by the Chorus to their opponents*. It is the Chorus who say *ἀφίει τὸν ἄνδρα* (428), *εἰ δὲ μὴ τοῦτον μεθήσεις* (437), and the like. And cf. 434, 448, 452. And nothing is more common than that *ὥς*, with *ἴσθι*, *be assured that*, or some such word understood, should introduce a speech which contains an emphatic assertion. As for example,

ΜΑΘ. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον (Clouds, 209).

ΛΤΣ. ὡς σωθήσει, κἂν μὴ βούλῃ (Lys. 499).

ΧΟΡ. ὡς ἐγὼ μισῶν γυναῖκας οὐδέποτε παύσομαι (Id. 1018).

ΑΘ. ὡς ἐστὶν ἄνδρὸς τοῦδε τάρχα ταῦτά σοι (Soph. Ajax, 39).

ΜΕ. ὡς τήνδ' ἀπάξεις οὐποτ' ἐξ ἐμῆς χερὸς (Eur. Andr. 585).

ΕΤ. ὡς οὐ καθέξω τειχεῶν ἔσω στρατόν (Eur. Phœn. 734).

BDEL. Listen, worthy sirs, to reason : goodness ! don't keep screaming so.

CHOR. Scream ! we'll scream as high as heaven. BDEL. I don't intend to let him go.

CHOR. These be frightful things to see ! This is open TYRANNY !

* Rouse the State ! Rouse the great God-aborred Sneak Theorus !
And who'er Else is there, Fawning lord Ruling o'er us.

XAN. Heracles ! they've stings beside them ! Master, master, don't you see ?

BDEL. Ay, which slew the son of Gorgias, Philip, with their sharp decree.

CHOR. You we'll also slay directly ! Wheel about him, every one,

Draw your stings, and, all together, in upon the fellow run.

Close your ranks, collect your forces, brimming full of rage and hate,

418. ὁ πόλις.] The Chorus appeal to the Athenian people, represented, I suppose, by the audience in the theatre. They have already sent for aid to Cleon, the chief *προστάτης* of the populace, and they now invoke the assistance of the subordinate *προστάται*, Cleon's minions and creatures, the hundred *κώλακες* who fluttered about him (*εἴ τις πρόστηκεν ἡμῶν κώλαξ*). Of these Theorus seems to have been one of the most conspicuous, and the most obnoxious to Aristophanes. The expression *Θεώρου θεοσεχθρία* is similar, as Mr. Mitchell observes, to such phrases as *Ἐκτορος βίη*, and means merely the "God-detested Theorus." In *Clouds*, 400, he is described as *σφόδρ' ἐπίορκος*. See note on 42 *supra*.

421. ἐν δίκῃ.] Not, as Richter says, *δικαίως*, though that is of course a very common meaning of the words ; but "on the field of law" by analogy to *ἐν μάχῃ*, "on the field of battle;" *ἀντὶ τοῦ δικάζοντες*, as the Scholiast rightly explains it. About "Philip, son of Gorgias" we have no certain information. In *Birds*, 1694—1705, Aristophanes attributes the custom of cutting out the tongue of a

victim (see note on *Peace*, 1060) to the disgust inspired by a strange tribe of barbarians, Gorgias and Philips, who gained their livelihood by their tongue. The Gorgias to whom he refers was in all probability the celebrated Sophist (see Süvern, *Essay on the Birds*, pp. 40, 41, Hamilton's translation), who being a native of Leontini may possibly have had, or have been alleged to have, an intermixture of Sicel blood in his veins. We have already observed (on 240 *supra*) that Aristophanes is supposed to be alluding in the *Parabasis* of the *Acharnians* to the rhetoric of Gorgias, and I think that he also refers to him in *Thesm.* 1103. It may be inferred from the present passage, coupled with that in the *Birds*, that Philip was a rhetorician, in some way connected with Gorgias, and that he had lately fallen under the displeasure of the courts ; but whether he was an actual son, or a satellite, or (as Bergk apud Meineke, *Fragm. Com. Græc.* ii. 992, suggests) merely a pupil of Gorgias, we have now no means of ascertaining.

- ὥς ἂν εὖ εἰδῇ τὸ λοιπὸν σμήνος οἶον ὥρμισεν. 425
- ΞΑ. τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχούμεθα
ὥς ἔγωγ' αὐτῶν ὀρώων δέδοικα τὰς ἐγκεντρίδας.
- ΧΟ. ἀλλ' ἀφίει τὸν ἄνδρ'· εἰ δέ μῃ, φήμ' ἐγὼ
τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.
- ΦΙ. εἰά νυν, ὦ ξυνδικασταί, σφήκες ὄξυκάρδιοι 430
οἱ μὲν εἰς τὸν πρωκτὸν αὐτῶν εἰσπέτεσθ' ὥρμισμένοι,
οἱ δὲ τῷ φθαλμῷ κύκλῳ κεντεῖτε καὶ τοὺς δακτύλους.
- ΒΔ. ὦ Μίδα καὶ Φρυγὲ βοήθει δεῦρο καὶ Μασυντία,
καὶ λάβεσθε τουτοῦ καὶ μὴ μεθήσθε μηδενί
εἰ δέ μῃ, 'ν πέδαις παχείαις οὐδὲν ἀριστήσετε. 435
ὥς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.
- ΧΟ. εἰ δέ μῃ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.
- ΦΙ. ὦ Κέκροψ ἥρωσ ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδη,
περιορῆς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον,
οὗς ἐγὼ 'δίδαξα κλάειν τέτταρ' ἐς τὴν χοῖνικα; 440
- ΧΟ. εἴτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρῃ κακά;

429. χελώνας.] The idea is further developed infra 1292, where Xanthias, smarting from Philocleon's blows, does in terms congratulate tortoises on the toughness of their shells. These cretic couplets (which are four in number, supra 418, 9, here, and infra 475, 6 and 486, 7) indicate from time to time, in their abrupt spasmodic measure, some actual crisis in the struggle.

433. ὦ Μίδα.] Bdelycleon summons forth his other slaves to take charge of his father whilst he himself, with Xanthias and Sosias, goes into the house. All three return with line 456 infra.

435. πέδαις παχείαις.] The same expression is used by Ctesias (apud Photium 53 B), ληφθέντα δὲ πέδαις παχείαις δεθῆναι.

Some such word as δεθῆναι ought to follow here also, but Aristophanes unexpectedly substitutes οὐδὲν ἀριστήσετε, *ye shall breakfast off nothing*.

436. θρίων.] The Scholiast says that the crackling and bouncing of fig-leaves whilst burning, had passed into a proverb, πολλῶν ἐγὼ θρίων ψόφους ἀκήκοα. And he adds τὰ γὰρ θρία καίόμενα ψοφεῖ. εἴρηται δὲ ἡ παροιμία ἐπὶ τῶν δι' ἀπειλῆς θόρυβον καὶ κόμπον ἐμποιοῦντων διακενῆς.

437. ἔν τί σοι παγήσεται.] Something (i. e. κέντρον, gl. Vict.) ἐμπαγήσεται σοι, shall be fixed in you.

438. ὦ Κέκροψ.] ὁ Φιλοκλέων ἐλκόμενος ὑπὸ τῶν οἰκετῶν, τὸν οἰκιστὴν τῆς πόλεως ἐπικαλεῖται.—Scholiast. The indigenous

He shall know the sort of wasps-nest he has dared to irritate.

XANTH. Now with such as these to combat is, by Zeus, a serious thing :
Verily I quake and tremble, but to look upon their sting.

CHOR. Let him go ! Loose your hold ! If you don't I declare
You shall bless Tortoise-backs For the shells Which they wear.

PHIL. On then, on, my fellow-dicasts, brother wasps of heart severe,
Some fly in with angry buzzings, and attack them in the rear,
Some surround them in a ring, and both their eyes and fingers sting.

BDEL. Ho there ! Midas ! Phryx ! Masyntias ! hither ! hither ! haste to me !
Take my father, guard him safely : suffer none to set him free ;
Else you both shall lunch off nothing, clapped in fetters strong and stout.
There's a sound of many fig-leaves (well I know it) buzzed about.

CHOR. This shall stand infixed within you if you will not let him go.

PHIL. Mighty Cecrops ! King and hero ! Dragon-born and -shaped below,
Wilt thou let these rude barbarians vex and maul me at their pleasure,
Me who heretofore have made them weep in full imperial measure ?

CHOR. Truly, of abundant evils, age is evermore the source :

Attic hero was appropriately invoked by the old Athenian (himself a genuine Attic autochthon, *infra* 1076) assailed by outer barbarians, *ἐπ' ἀνδρῶν βαρβάρων*. According to a legend preserved by Tzetzes (on Lycophron's Cassandra, 111), Cecrops, like so many other heroes of antiquity, sprang from a dragon's teeth ; and he was popularly represented as a dragon or serpent from his waist downwards. Hence his epithet *Δρακονόης*, which Ovid (ii. Met. 555) translates *geminus*, and Justin (ii. 6, 7) *biformis*. He might therefore, at all events so far as his lower extremities, *τὰ πρὸς ποδῶν*, were concerned, be justly styled *Δρακοντίδης*, the name of the criminal *supra* 157.

440. *τέτταρ' ἐς τὴν χοῖνικα.*] Large

quartern loaves, four to the *choenix*. *ὅτι εἰς τὴν χοῖνικα τέσσαρες μεγάλοι ἄρτοι γίνονται, μικροὶ δὲ ἦ'.*—Scholiast. Instead of saying that he had made them *bake* quartern loaves, Philocleon says that he had made them *weep* quartern loaves. Perhaps, as the Scholiast observes, the saying is a proverbial one; *μήποτε καὶ τοῦτο παροιμιακόν. ἀντὶ δὲ τοῦ εἰπεῖν πέττειν καὶ διατρίζειν, κλάειν εἶπεν.* The word *χοῖνιξ* was also used, as the Scholiast further remarks, to signify a sort of stocks in which offending slaves were placed ; but if there is an allusion to any mode of servile punishment here, it would be rather to the *μυλὼν*, *pistrinum*, than to the *χοῖνιξ*.

δηλαδὴ· καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην
 πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλοι μεμνημένοι
 διφθερῶν κάξωμιδων, ἃς οὗτος αὐτοῖς ἡμπόλα,
 καὶ κυνᾶς, καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει, 445
 ὥστε μὴ ῥιγῶν γ' ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι
 οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙ. οὐκ ἀφήσεις οὐδὲ νυνὶ μ', ὦ κάκιστον θηρίον ;
 οὐδ' ἀναμνησθεῖς ὅθ' εὐρὼν τοὺς βότρυς κλέπτοντά σε
 προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κἀνδρικῶς, 450
 ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.
 ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν νῖον ἐκδραμεῖν.

ΧΟ. ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
 οὐκέτ' ἐς μακρὰν, ἵν' εἰδῇθ' οἷός ἐστ' ἀνδρῶν τρόπος
 ὀξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. 455

ΒΔ. παῖε παῖ, ὦ Ξανθία, τοὺς σφήκας ἀπὸ τῆς οἰκίας.

ΞΑ. ἀλλὰ δρῶ τοῦτ'. ΒΔ. ἀλλὰ καὶ σὺ τύφε πολλῶ τῷ καπνῷ.
 οὐχὶ σοῦσθ', οὐκ ἐς κόρακας ; οὐκ ἄπιτε ; παῖε τῷ ξύλῳ.
 καὶ σὺ προσθεῖς Αἰσχίνην ἔντυφε τὸν Σελαρτίου.

ΣΩ. ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ ; 460

ΒΔ. ἀλλὰ μὰ Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,
 εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

444. διφθερῶν.] The κυνέη was a dog-skin cap; the διφθέραι were coats of skins; the ἐξωμίς was a coat which left one shoulder, or both shoulders, bare: all articles of clothing worn by the lower classes at Athens, and especially by slaves. The ἐξωμίδες, which were the staple manufacture of Megara (Μεγαρέων οἱ πλείστοι ἀπὸ ἐξωμιδοποιῆας διατρίφονται, Xen. Mem. ii. 7, 6, see note on Peace, 1000) are described by the Scholiast here as ἱμάτια δουλικά καὶ ἑτερομάσχαλα, and it is doubtless to them that Aristophanes

refers in the Peace by the words δούλοισι χλανισκιδίων μικρῶν. They are worn by the Chorus of Men in the Lysistrata (662). And in the Clouds both the κυνέη and the διφθέραι are ascribed to Strepsiadēs (72, 268). See also Eccl. 80.

447. παλαιὸν ἐμβάδων.] The word ἐμβάδων is used παρὰ προσδοκίαν for δεσποτῶν, reverence for their ancient lords.

455. ὀξυθύμων κ.τ.λ.] Each epithet is accompanied by a blow. For ὀξυθύμων see the note on 1105 infra. In δικαίων there is probably a reference to its

Only see how these two scoundrels hold their ancient lord perforce,
Clean forgetting how, aforetime, he their daily wants supplied,
Bought them little sleeveless jackets, bought them caps and coats of hide,
Clean forgetting all the kindness, shown their feet in wintry weather,
How from chill and cold he kept them: ah! but these have altogether
Banished from their eyes the reverence owing to those dear old brogues.

PHIL. Won't you even now unhand me, shameless villain, worst of rogues?
When the grapes I caught you stealing, O remember, if you can,
How I tied you to the olive, and I flogged you like a man,
So that all beheld with envy: but a grateful soul you lack!
O, unhand me, you, and you, at once, before my son come back.

CHOR. But a famous retribution ye for this shall undergo,
One that will not lag nor linger; so that ye betimes shall know,
Know the mood of angry-tempered, righteous, mustard-glancing men.

BDEL. Beat them, Xanthias, from the door-way; beat the wasps away again.

XANTH. That I will, sir. BDEL. Fume them, Sosias, drive the smoke in dense and thick.
Shoo there, shoo! be off, confound you. At them, Xanthias, with the stick!
Smoke them, Sosias, smoke, infusing Æschines, Selartius' son.

SOS. So then we at last were going, as it seems, to make you run.

BDEL. But you never would have managed thus to beat them off with ease,
Had it chanced that they had eaten of the songs of Philocles.

etymology, *law-loving citizens*. βλέπόντων *κάρδαμα*, "of mustard aspect," like Shakespeare's "men of such vinegar aspect," Merchant of Venice, i. 1.

456.] While the Chorus are still in the midst of their grandiloquent menaces, Bdelycleon suddenly issues from the house, followed by Xanthias and Sosias, the former armed with a stick, the latter carrying an apparatus for smoking-out wasps. The two slaves at once attack the Chorus. Bdelycleon is the generalissimo, and directs their operations.

459. Αισχίνην Σελαρτίου.] Here again the name of this vain empty braggart is used as a synonym for smoke. See 325 supra, and the note there. On Σελαρτίου the Scholiast says, ἀντὶ τοῦ εἰπεῖν Σέλλου, ἔπαιξεν ἐπεκτείνας Σελαρτίου, παρὰ τὸ σέλας. ὁ γὰρ καπνὸς τοῦ σέλαος γέννημα.

462. Φιλοκλέους.] These wasps have been nurtured, the speaker means, on the plaintive and tender lays, the honey-sweet melodies of Phrynichus; had they fed on the acrid bitter strains of Philocles, you would not have disposed of them so

- ΧΟ. ἄρα δῆτ' οὐκ αὐτὰ δῆλα
 τοῖς πένησιν, ἢ τυραννὶς
 ὡς λάθρα γ' ἐλάνθαν' ὑπιούσα ; 465
 εἰ σύ γ', ὦ πόνῳ ποιηρὲ καὶ κομηταμνία,
 τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
 οὔτε τιν' ἔχων πρόφασιν
 οὔτε λόγον εὐτράπελον,
 αὐτὸς ἄρχων μόνος. 470
- ΒΔ. ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς
 ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγῇ ;
- ΧΟ. σοὶ λόγους, ὦ μισόδημε καὶ μοναρχίας ἐραστᾷ,
 καὶ ξυνῶν Βρασίδα, καὶ φορῶν κρᾶσπεδα 475
 στεμμάτων, τήν θ' ὑπήγην ἄκουρον τρέφων ;
- ΒΔ. νῆ Δί' ἣ μοι κρεῖττον ἐκστήναι τὸ παράπαν τοῦ πατρὸς
 μᾶλλον ἢ κακοῖς τοσούτοις ναυμαχεῖν ὅσημέραι.
- ΧΟ. οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σούστιν οὐδ' ἐν πηγάνῳ 480

easily. Philocles, described by Suidas as the nephew of Æschylus, and the father of Morsimus, was a tragic poet of the day, a man of such exceeding bitterness that διὰ τὸ πικρὸν he acquired the nickname of Χολή, *Gall*. The opinion which Aristophanes entertained of him and his plays is concisely expressed in the Thesmophoriazusæ (168), ὁ Φιλοκλῆς αἰσχροῦς ὦν αἰσχροῦς ποιεῖ. Yet this waspish poet carried off the highest prize against the Œdipus Tyrannus of the Attic bee.

465. λάθρα γ' ἐλάνθαν' ὑπιούσα.] The poor must perceive, for it is self-evident now, that Tyranny with its stealthy and noiseless approach has been stealing upon them unawares. The *με* which is usually added at the end of the line disturbs both the sense and the metre.

466. κομηταμνία.] Long hair, in an Athenian who had reached the age of manhood, was considered a sign of aristocratic pride and insolence (Knights, 580; Clouds, 545; *infra* 1317; Birds, 911; Plutus, 572); and was at the present time peculiarly obnoxious, as indicating a sympathy with the long-haired Spartans (Birds, 1282). No Athenian was a more grievous offender in this matter than Amynias, whose name forms the latter half of the compound before us, and who is distinguished, *infra* 1267, as οὐκ τῶν Κρωβύλου, *he of the topknot tribe*. πόνῳ ποιηρὲ is equivalent to παμπόνηρε, *πονηρός* is derived from πόνος, and is merely intensified by the addition of its root.

475. Βρασίδα.] Bdelycleon is now arraigned as a monarchical conspirator,

CHOR. Creeping o'er us, creeping o'er us,
Here at least the poor can see
Stealthy-creeping TYRANNY!

If you from the laws debar us, which the city has ordained,
You, a curly-haired Amyntas, you, a rascal double-grained,
Not by words of wit persuading,
Not for weighty reasons shown,
But because, forsooth, you WILL it,
Like an autocrat, alone.

BDEL. Can't we now, without this outcry, and this fierce denunciation,
Come to peaceful terms together, terms of reconciliation?

CHOR. Terms with THEE, thou people-hater, and with Brasidas, thou traitor,
Hand and glove! You who dare Woolly-fringed Clothes to wear,
Yes, and show Beard and hair Left to grow Everywhere.

BDEL. O, by Zeus, I'd really liefer drop my father altogether
Than endure these daily conflicts, buffeting with waves and weather.

CHOR. Why, as yet you've hardly entered on the parsley and the rue:

a disaffected citizen who intrigues with Brasidas (see the note on 288 *supra*, and on Peace, 640), and bewrays his Spartan sympathies by the fashion of his dress and his beard. By *κράσπεδα στεμμάτων* we are, according to the Scholiast, to understand fringes or tassels of wool (no doubt of its natural colour), which edged the border of a Spartan cloak. Hence in *Lysistrata*, 1304 (if the reading is correct), a Spartan dancer is said *ὡς αὐτὰ κοῦφα πάλλειν*.

476. *ὑπήρην ἄκουρον*.] A long, uncut beard was characteristic of the Spartans, and was therefore much affected by their imitators at Athens. Plutarch in his life of Phocion (cap. 10) tells us of an Athenian who was nicknamed *Ἀκουρομήτης* from his imitation of Spartan habits;

πάγωνά τε καθεμένος ὑπερφύη μεγέθει καὶ τρίβωνα φορῶν. αἰεὶ καὶ σκυθρωπάζων. This man being once called up by Phocion to support some unpalatable measure before a tumultuous audience, chose rather to court the popular applause by speaking, against his convictions, on the popular side of the question. Thereupon Phocion, *ἀφάμενος αὐτοῦ τῶν γενείων*, ὧς Ἀρχιβιάδης, *εἶπε, τί οὖν οὐκ ἀπεκείρω*; meaning, "why affect the austere simplicity and integrity of a Spartan, if in your heart you are after all a mere flatterer, currying the favour of the people?" The Spartan ambassadors in the *Lysistrata* are described (1072) as *ἐλκοντες ὑπήρην*, *heavily trailing their beards along*.

480. *σελίνοφ*.] Parsley and rue were the common border of Hellenic gardens,

τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχονίκων ἐπῶν.
ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ὅταν ξυνήγορος
ταῦτά ταῦτά σου καταντλή καὶ ξυνωμότας καλῇ.

B4. ἀρ' ἂν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου ;
ἡ δέδοκται μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας ; 485

XO. οὐδέποτέ γ', οὐχ, ἕως ἂν τί μου λοιπὸν ἦ,
ὅστις ἡμῶν ἐπὶ τυραννίδι διεστάλης.

B4. ὡς ἅπανθ' ὑμῖν τυραννὶς ἐστι καὶ ξυνωμόται,
ἦν τε μεῖζον ἦν τ' ἔλαττον πρᾶγμα τις κατηγορῇ,
ἥς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν 490
νῦν δὲ πολλῷ τοῦ ταρίχους ἐστὶν ἀξιοτέρα·
ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλῃ,

as box is of our own flower-beds. And the Chorus therefore mean, "All your troubles are to come; you have not yet arrived at the very commencement of them."

481. *τριχονίκων*.] The Scholiast, who interprets this word by *εὐτελῶν*, must look upon the phrases of the preceding line as homely metaphors, borrowed by the Chorus from their humble domestic life; and such is the usual explanation of the passage: but it seems on the whole more probable that they are flowers of forensic rhetoric which the Chorus have culled from the law courts, and that by *τριχονίκων ἐπῶν* we are to understand *ampullas et sesquipedalia verba*, like *ῥῆμα μυριάμορον* (Peace, 521), with which Bergler compares the expression. The Chorus appear to be giving a sample of their powers, "a short sketch of what we can do in the sublime" (if I may appropriate the heading of one of Fielding's chapters).

483. *καταντλή*.] *Drench you with*. *ξυνήγορος, ῥήτωρ* *καταντλή* δὲ *καταχέη, κατηγορῇ*.—Scholiast. Mitchellappositely cites the passage in the Republic, i. 344 D, where Thrasymachus was minded to depart, *ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὕτων ἀθρόον καὶ πολλὸν τὸν λόγον*. So St. Chrysostom, 30th Hom. in Matth. 354 E, *τὰ αὐτὰ ἐπαντλῶν ῥήματα*.

488. *τυραννὶς καὶ ξυνωμόται*.] *ὡς αὐτῶν συνεχῶς λεγόντων, ὅτι ταῦτα τυραννὶς ἐστι καὶ ξυνωμοσία. οὐδὲν ἄλλο, φησὶ, μεμελέτηται ὑμῖν εἰ μὴ ταῦτα*.—Scholiast. See supra 345, 417, 464, 483, 487, and infra 953. Bergler refers to Thucydides, vi. 27, 60 (where the agitation into which the Athenians were thrown by the mutilation of the Hermæ is described, *καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ ὀλιγαρχικῇ καὶ τυραννικῇ πεπράχθαι*), and to a graphic passage in the oration known as Demosthenes de Syntaxi, p. 170.

490. *πεντήκοντ' ἐτῶν*.] The present generation had in fact no experience of

(That we'll just throw in, a sample of our three-quart words for you.)

Now you care not, wait a little, till the prosecutor trounce you,
Sluicing out these selfsame charges, and CONSPIRATOR denounce you.

BDEL. O by all the gods I ask you, will ye never go away?

Are ye quite resolved to linger, thwacked and thwacking all the day?

CHOR. Never more Will I while There's a grain Left of me
Leave your door Traitor vile Bent to gain TYRANNY.

BDEL. Ay "Conspiracy" and "Tyrant," these with you are all in all,
Whatsoe'er is brought before you, be the matter great or small.

Everywhere the name of Tyrant, now for fifty years unknown,
Is than cheap salt-fish at Athens commoner and cheaper grown.

Everywhere about the market it is bandied to and fro:

If you wish a basse to purchase, and without a pilchard go,

tyrants. It was eighty-eight years since the Pisistratidæ were expelled, and sixty-eight since every prospect of their restoration had been extinguished by the battle of Marathon and death of Hippias. Yet now the name of Tyrant was, in Falstaff's phrase (First Henry IV. ii. 4), 'as cheap as stinking mackarel,' *ραπίχους ἀξιωτέρα*.

493. *ὀρφῶς*.] This is the Dusky Perch, or Dusky Serranus, a large fish of good flavour, weighing ordinarily from ten to twenty pounds, but occasionally found of very much greater weight. It is still called *orphos* or *rophos* by the Greeks (Cuvier and Valenciennes, Hist. Nat. des Poissons, vi. 4), and is known to science as the *Perca gigas* of Brunnich and Gmelin, the *Serranus gigas* of Cuvier and Valenciennes, and the *Perca robusta* of Couch. The better-known basse, which in my translation is substituted for the orphos, is a very similar fish, though belonging to a different branch

of the great perch family. Numenius (apud Ath. vii. 97) characterizes the *ὀρφὸν* as *περιτρηχέα*, an epithet due to those rough spines which form so prominent a feature of the Percidæ, and which have earned for one of our English river-perch the distinctive appellation of the Ruffe. The orphos is described by Aristotle (Hist. Animal., and so Athenæus ubi supra) as a large carnivorous (viii. 4. 1) fish of rapid growth (v. 9. 5), firm of flesh, keeping close to the land (viii. 15. 1), and fond of getting into holes (viii. 17. 1). It was found in the greatest perfection in the Rhodian waters (Ath. vii. 24). *ἀφύαι* and *μεμβράδες* (otherwise *βεμβράδες*) are little fish of the tribe Clupeidæ, of which the herring, the pilchard, the sprat, the anchovy, and the sardine are our most familiar examples. They are frequently mentioned together, as in Alciphron, iii. 53, where a knave who has stolen, amongst other things, *χύτραν μεμβράδας ἔχουσαν*

- εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας·
 οὗτος ὄψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι. 495
 ἦν δὲ γήτειον προσαιτῇ τις ἀφύαις ἡδυσμά τι,
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρῳ·
 εἰπέ μοι, γήτειον αἰτεῖς, πότερον ἐπὶ τυραννίδι ;
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα ;
 ΞΑ. κάμ' ἔ' ἡ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας, 500
 ὅτι κελητίσαι ἔκλενον, ὄξυθυμηθεῖσά μοι
 ἦρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.
 ΒΔ. ταῦτα γὰρ τούτοις ἀκούειν ἡδέ', εἰ καὶ νῦν ἐγὼ
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν
 ὀρθροφθοιτοσυκοφαντοδικοταλαιπώρων τρόπων 505
 ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
 ταῦτα δρᾶν ξυνωμότης ὦν καὶ φρονῶν τυραννικά.
 ΦΙ. νῆ Δί' ἐν δίκῃ γ'. ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
 ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς·
 οὐδὲ χαίρω βατίσιν οὐδ' ἐγχείλεσιν, ἀλλ' ἥδιον ἂν 510

καὶ ἀφύας Μεγαρικὰς, describes with great zest how he sat in a corner and enjoyed the feast. It is impossible now to discriminate—probably the ancients themselves did not always discriminate—with precise accuracy between the two varieties: but it is plain that ἀφύαι, though not held in such high estimation at Athens as elsewhere (Chrysippus apud Ath. vii. 23), were a favourite and popular dish (Knights, 612—682): whereas from the tone in which the comic poets invariably speak of μεμβράδες we may safely conclude that they were reckoned amongst the most worthless fish in the Athenian market. Timocles, for example (apud Ath. vi. 39), describes a needy glutton who roams round the

market contemplating, and asking the prices of, the most expensive fish, though after all he can buy nothing better than μεμβράδες. And in Alexis (ap. Ath. vii. 28) a parasite vows that he would actually rather sup off βεμβράδες with a host who could talk good Attic Greek, than undergo another banquet with a wealthy barbarian.

499. φέρειν ἡδύσματα.] φέρειν means to furnish supplies, tanquam φέρον, to a lord.

501. κελητίσαι.] This word is of course not represented in the translation. κελῆς, which properly means a horse (whence the joke on Ἰππίου τυραννίδα, a joke repeated in Lysistrata, 618), is also a σχῆμα συνουσίας, Peace, 900; Lys. 60; Thesm. 153.

Straight the man who sells the pilchards grumbles from his stall hard by,
Here is plainly one that caters with a view to Tyranny.

If a leek, besides, you order, relish for your sprats perchance,
 Says the potherb-girl directly, eyeing you with looks askance,
Leeks indeed! and leeks I prithee! what, with Tyranny in view?
Athens must be taxed, you fancy, relish to supply for you!

XANTH. Even so a naughty damsel yesternoon observed to me,
 Just because I said her manners were a little bit too free,
 She supposed that I was wishing Hippias's Tyranny.

BDEL. Ay, by charges such as these our litigious friends they please.
 Now because I'd have my father (quitting all this toil and strife,
 This up-early-false-informing-troublesome-litigious life)
 Live a life of ease and splendour, live like Morychus, you see
 Straight I'm charged with Tyrant leanings, charged with foul conspiracy.

PHIL. Yes, by Zeus, and very justly. Not for pigeon's milk in store
 I the pleasant life would barter which you let me lead no more.
 Nought I care for eels and rayfish: daintier food to me would seem

508. ὀρνίθων γάλα.] παροιμία ἐπὶ τῶν
 λίαν εὐδαιμονούντων καὶ πάντα κεκτημένων,
 ὥς καὶ ἐκ τῶν ἀδυνάτων πόρους κομίζεσθαι·
 ἀδύνατον γὰρ ἐξ ὀρνίθων γάλα ποτὲ λαβεῖν.—
 Scholiast. ὀρνίθων γάλα is the bait which
 in the "Ὀρνίθες, 1673, Peisthetærus appro-
 priately holds out to the greedy and
 gullible Heracles. Cf. Id. 733. Lucian
 (De Mercede Conductis, 13) says to one
 who after long toil has achieved the
 position of companion to some great
 man, κεκράτηκας ὦ μακάριε, καὶ ἔστυψαι τὰ
 'Ὀλύμπια'· μάλλον δὲ βαβυλῶνα εἰληφας, ἢ
 τὴν Σάρδεων ἀκρόπολιν καθήρηκας, καὶ ἔξεις
 τὸ τῆς 'Ἀμαλθείας κέρας, καὶ ἀμέλξεις
 ὀρνίθων γάλα. I do not know whether
 our corresponding phrase, *pigeon's milk*,
 was in use before Hunter (on the Animal

Economy, p. 194) discovered that pigeons
 do in truth nourish their young by means
 of a milky or curdy secretion, or whether
 it was introduced by the sceptics of the
 day in ridicule of that discovery.

510. βατίσιν οὐδ' ἐγγέλεσιν.] Observe
 that Bdelycleon had mentioned neither
 eels nor any other fish: but the name of
 Morychus would naturally suggest to
 Philocleon's mind a vision of those
 white-fleshed Copaic eels which formed
 the favourite dish of the great epicure.
 In Acharnians, 887, a Copaic eel is saluted
 as φίλην Μορύχῳ: and in Peace, 1008, the
 Chorus imagine themselves jostling with
 Morychus for the Copaic eels which are
 to return, with returning Peace, to the
 Athenian market. *batides*, *rayfish*, are

δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγμένον.

BΔ. νῆ Δι' εἰθίσσης γὰρ ἤδεσθαι τοιούτοις πράγμασιν
ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,
ἀναδιδάξειν οἶομαί σ' ὥς πάντα ταῦθ' ἀμαρτάνεις.

ΦΙ. ἐξαμαρτάνω δικάζων ; **BΔ.** καταγελῶμενος μὲν οὖν 515
οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.

ἀλλὰ δουλεύω λέληθας. **ΦΙ.** παῦε δουλείαν λέγων,
ὅστις ἄρχω τῶν ἀπάντων. **BΔ.** οὐ σύ γ', ἀλλ' ὑπηρετεῖς
οἴομενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ᾧ πάτερ,
ἥτις ἡ τιμὴ 'στὶ σοι καρπούμεν τὴν Ἑλλάδα. 520

ΦΙ. πᾶν γε καὶ τούτοις γ' ἐπιτρέψαι θέλω. **BΔ.** καὶ μὴν ἐγώ.
ἄφετέ νυν ἅπαντες αὐτόν. **ΦΙ.** καὶ ξίφος γέ μοι δότε.

discussed in Athenæus, vii. cap. 26. The common skate is still called *Raia batis*.

511. πεπνυγμένον.] πνίγειν is a term of the culinary art, and means to seethe a slain animal in its own blood and steam within a close cauldron. In Athenæus, ix. cap. 53, one of the guests, seeing some meat served up richly steamed and sauced (συγκεκνισωμένων τινων κρεῶν ζωμῷ), says, "Give me some of that smothered meat (τῶν πνικτῶν κρεαδίων δός)." On which Ulpian retorts, "I shall myself be smothered with annoyance (αὐτὸς ἐγὼ ἀποπνυγίσσεται) if you don't tell me where you found meat so called, for I won't use the name till I know." Thereupon the guest cites five passages from the Comedians, and amongst others the last three words of the line before us. See also Hdt. ii. 92, and Nicander of Colophon, apud Ath. iii. 100. Casaubon (on Athenæus, ii. 70) says, "πνίγειν interpretor parare certo modo veteribus usitato, atque etiam

hodie: quum in proprio succo coquuntur carnes intra ollam aut patinam conclusæ sic ut nullus exhalationibus pateat meatus: πνίγειν hoc Græci, unde πνικτὰ κρέα quæ ita sunt coctæ; nostri item coqui paraturæ hoc genus suffocationem vocant." The Scholiast, who seems not to have been aware that this was a real culinary operation, says, δέον εἰπεῖν ἡψημένον, φησὶ πεπνυγμένον, ἀπὸ τοῦ συμβαίνοντος ὑπὸ τῶν δικαστῶν τοῖς δικαζομένοις. Cf. *Frogs*, 122. But I doubt if such an allusion was really intended.

514. πάντα ταῦθ' ἀμαρτάνεις.] And this, we shall find, is the actual conclusion to which Philocleon is ultimately brought. See the note on 745 infra. With the lofty pretensions involved in the words ἄρχω τῶν ἀπάντων infra 518, compare what Aristotle (*Politics* ii., last chapter) says of Solon, κύριον ἐποίησε τὸ δικαστήριον πάντων. And so *Lysias*, *De Cæde Eratosth.* p. 95, ἡ ψήφος ἡ ὑμετέρα πάντων τῶν ἐν τῇ πόλει κυριωτάτη.

Just a little, tiny lawsuit, dished and stifled in its steam.

BDEL. Yes, for that's the sort of dainty you, by Zeus, have loved so long.
Yet I think I'll soon convince you that your mode of life is wrong,
If you can but once be silent, and to what I say give heed.

PHIL. I am wrong to be a dicast! BDEL. Laughed to utter scorn indeed,
Mocked by men you all but worship, for you can't their treachery see,
You're a slave, and yet don't know it. PHIL. Name not slavery to me!
I am lord of all, I tell you. BDEL. You're the veriest drudge, I vow,
Thinking that you're lord of all. For come, my father, teach us now,
If you reap the fruits of Hellas, what's the benefit to you?

PHIL. Willingly. Let these be umpires. BDEL. I'll accept their judgment too.
Now then all at once release him. PHIL. And besides a sword supply,

520. *ἤτις ἡ τιμή.*] The dispute between the parties is reduced to this issue, Do the dicasts, or do they not, obtain any real substantial benefit from the dicastic office? Is that office, as Philocleon contends, a *μεγάλη ἀρχή*, or is it, indeed, the slavery which his son pronounces it? To show the dicasts that they were in truth mere *δοῦλοι*, working for the benefit of the demagogues, and not for their own advantage, was (as is more largely explained in the Preface) the great and paramount object of the Play.

521. *τούτοισί γ' ἐπιτρέψαι.*] To submit the question to the arbitrement of the *Chorus*. Philocleon, versed in legal terms and legal practices, at once accepts the issue proposed, and offers to refer the matters in difference to Arbitration, a method of settling disputes which is recognized in every country, and is frequently commended by the Athenian orators. The first sentence in the first speech of Demosthenes (Demosth. adv.

Aphobum) is, *Εἰ μὲν ἡβούλετ' Ἀφροβος, ὃ ἄνδρες δικασταὶ, τὰ δίκαια ποιεῖν, ἢ περὶ ὧν διαφερόμεθα τοῖς οἰκείοις ΕΠΙΤΡΕΠΕΙΝ, οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων* (cf. infra 1392, 1426)· *ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ΕΜΜΕΝΕΙΝ* (infra 524).

522. *ΦΙ. καὶ ξίφος.*] The determination to kill himself if defeated is far more consonant to Philocleon's character and circumstances than to those of Bdelycleon, and in fact the sword will presently (infra 714) be found in Philocleon's hand. Philocleon might, indeed, be holding it out for Bdelycleon to fall upon its point, but the person to whom the sword is here given is plainly intended to use it against himself, and there is no trace of his having handed it over to his antagonist. I have, therefore, though with some hesitation, followed the modern editors in transferring to Philocleon the words *καὶ ξίφος* . . . *τῷ ξίφει*, which were formerly continued to his son. And see the note on 714 infra.

ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

BΔ. εἰπέ μοι, τί δ' ἦν, τὸ δεῖνα, τῇ διαίτῃ μὴ 'μμένῃς ;

ΦΙ. μηδέποτε πίοιμ' ἀκράτου μισθὸν ἀγαθοῦ δαίμονος.

525

ΧΟ. νῦν δὴ τὸν ἐκ θήμετέρου

γυμνασίου λέγειν τι δεῖ

καινόν, ὅπως φανήσῃ

BΔ. ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.

ἀτὰρ φανεῖ ποῖός τις ὢν, ἦν ταῦτα παρακελεύῃ.

530

ΧΟ. μὴ κατὰ τὸν νεανίαν

τόνδε λέγειν. ὁρᾷς γὰρ ὡς

σοὶ μέγας ἔστ' ἀγὼν νῦν

524. τὸ δεῖνα.] This, as is shown in the note on Peace, 268, is the ejaculation of a hesitating speaker, forgetting, or pretending to forget, what he was about to say. It is used with great propriety here, since Bdelycleon, wishing to bind his father in the strictest and most technical manner, but not being so familiar as the old dicast with legal terms and phraseology, is naturally obliged to hum and haw before he can bring out the exact formula required. That τῇ διαίτῃ ἐμμένειν, *to abide by the award*, is the correct legal phrase is abundantly plain from many passages of the Athenian orators. Mitchell refers to Demosthenes adv. Boetum, ii. p. 1011 (cap. 11), ἀναγκασθεὶς ἐμμένειν τῇ διαίτῃ, and a little later in the same speech, p. 1017 (cap. 31), ἐνέμεινε τῇ διαίτῃ. See also the passage cited in the note on 521 supra.

525. μισθόν.] "Intelligitur merces iudiciaria. Dicturus autem erat κύλικα αὐτ' ποτήριον. Sed animus ei alibi est."—Bergler. *Then may I never again quaff*

the cup of undiluted wine to the toast of Happy Fortune, ἀκράτου οἴνου ἀγαθοῦ δαίμονος. Cf. Knights, 85. This was the final cup before breaking up, corresponding somewhat to our English toast, *To our next merry meeting*. It was always a cup of pure wine unmingled with water. See the note on Peace, 300. But the wine-cup conveyed no idea of pleasure to Philocleon's mind; and for κύλικα, therefore, he substitutes μισθόν, *his chief joy in life*.

526. νῦν δὴ.] This system, from νῦν δὴ 526 to κελύφη 545, is repeated below from οὐπόποθ' 631 to πρὸς ἐμοῦ λέγοντι 647. The antistrophical character of the two systems, obscured in the earlier editions, was first discerned by Bentley, and completely restored by Porson. The choral portion of each system consists of fourteen choriambic dimeters. Of these eight are acatalectic or entire dimeters, six are catalectic, having a syllable short. In the acatalectic lines, an iambic dipody almost invariably takes the place of one choriamb: indeed one line in the anti-

If in this dispute I'm worsted, here upon this sword I'll die.

BDEL. But suppose you won't their final (what's the phrase) award obey?

PHIL. May I never drink thereafter, pure and neat, good fortune's—pay.

CHOR. Now must the champion, going

Out of our school, be showing

Keen wit and genius new,

BDEL. Bring forth my memorandum-book: bring forth my desk to write in.

I'll quickly show you what you're like, if that's your style of fighting.

CHOR. In quite another fashion

To aught this youth can do.

Stern is the strife and anxious

strophe is iambic throughout. The catalectic lines are composed of a choriamb and an amphibrach or bacchian foot, - 00 - | 0 - 2 |. And this is in accordance with the ordinary rule; τὸ χοριαμβικόν, says Hephæstion, cap. 9, συντίθεται μὲν καὶ καθαρὸν, συντίθεται δὲ καὶ ἐπίμικτον πρὸς τὰς λαμβικάς, ὡς ἐπὶ παν δέ, ὅτε καταληκτικόν ἐστιν, εἰς τὴν λαμβικὴν κατακλείδα περαιούται, τοῦτ' ἔστιν, εἰς ἀμφίβραχυν ἢ βακχείον. Other instances of this measure will be found in the Parabasis of the Clouds, and of the Knights. See Gaisford's notes on Hephæstion ubi supra.

527. λέγειν τι δεῖ καινόν.] It is observable that this is the exhortation addressed to the Unjust Logic in Clouds, 1031, δεῖ σε λέγειν τι καινόν, ὡς εὐδοκίμηκεν ἀνὴρ.

529. κίστην.] ἵνα, φησὶ, λαβὼν χάρτην, ἀναγράψαιμι τῶν λεγομένων τὰ κεφάλαια.—Scholiast.

530. φανεῖ ποῖός τις ὢν.] The Chorus in lines 526-8 are urging Philocleon to exert all his eloquence: "you must speak," they say, "with originality and force,

that you may be shown to be, ὅπως ΦΑΝΗΣΕΙ—" But before they can finish the sentence Bdelycleon strikes in, saying, "You shall be shown, ΦΑΝΕΙ, in your true colours, if that is what you are urging." The Chorus, whether concluding their sentence as they had originally intended, or diverting it by way of retort to Bdelycleon's interruption, proceed "to be a speaker of a different stamp to this young man." The words ὅπως φανήσεται μὴ κατὰ τὸν νεανίαν τόνδε λέγειν form in the result one sentence, though it is possible that but for Bdelycleon's interruption, the sentence might have had a different termination, ὅπως φανήσεται ἄρχων ἀπάντων or the like. ποῖός τις ὢν means "such as you really are," "in your true character," that is, a mere δοῦλος. With the words μὴ κατὰ τὸν νεανίαν τόνδε λέγειν compare Plato's Apology, cap. 1, οὐ κατὰ τούτους εἶναι ῥήτωρ, "an orator of a very different, that is, a far higher character." In the Antistrophe infra 634, 5 the speech of the Chorus is cut in two by a similar interruption.

καὶ περὶ τῶν ἀπάντων,
εἴπερ, ὃ μὴ γένοιθ', οὐ- 535
τός σ' ἐθέλει κρατήσαι.

B4. καὶ μὴν ὅς' ἂν λέξῃ γ' ἀπλῶς μνημόσυνα γράψομαι ἴω.

ΦΙ. τί γὰρ φάθ' ὑμεῖς, ἦν ὁδί με τῷ λόγῳ κρατήσῃ;

ΧΟ. οὐκέτι πρεσβυτῶν ὄχλος 540
χρήσιμος ἔστ' οὐδ' ἀκαρῇ·
σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς
θαλλοφόροι καλούμεθ', ἀν-
τωμοσιῶν κελύφη. 545

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσῃ
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν βασάνιζε.

ΦΙ. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω

535. εἴπερ ἐθέλει κρατήσαι.] These words can hardly be used in a purely future signification, *si victor erit*, as Bergler and Brunck translate them. They seem rather to mean, "if he really intends to win." It was the resolute alacrity with which Bdelycleon accepted the challenge that portended a serious contest.

544. θαλλοφόροι.] Alluding to the feeble and decrepit old men who carried olive branches in the Panathenaic processions. θαλλοφόρους ἔφη, says the Scholiast, βουλόμενος τοὺς γέροντας δηλῶσαι, ἐπειδὴ ἐν τοῖς Παναθηναίοις οἱ γέροντες θαλλοὺς ἔχοντες ἐπόμπευον. ὥς οὖν εἰς οὐδὲν ὄντων χρησίμων αὐτῶν ἔξω τοῦ θαλλοφορεῖν, οὕτως αὐτοὺς ἐπέσκωψεν. So Hesychius sub voce.

545. ἀνωμοσιῶν κελύφη.] *Husks of affidavits*. In order to prevent vexatious prosecutions, Athenian law required every accuser to pledge his oath, at the outset, to the truth of the charge he was

making: whilst, on the other hand, as a security against frivolous defences, the accused was likewise required to deny the charge upon oath. When this had been done, the parties were at issue, and evidence could be called on either side. These preliminary affidavits were the ἀνωμοσίαι to which the speaker refers. Ἀνωμοσία, ἐκατέρου μέρους ὄρκος, τοῦ μὲν διαφεύγοντος ὅτι μὴ ᾔδίκηκεν, τοῦ δὲ ἐγκαλοῦντος ὅτι ᾔδίκηκεν.—Hesychius. ἀνωμοσίαι δὲ ἐκαλοῦντο, ὅταν ὁ ἐγκαλούμενος περὶ κλοπῆς ἐν τῷ δικαστηρίῳ ὁμωμόκῃ πρὸ δίκης, καὶ ὁ ἐνάγων δὲ αὐτὸν ἀνωμομόκῃ αὐτὸν εἶναι τὸν ληστὴν. καὶ οὕτω [οὔτοι MSS. Edd.] λοιπὸν μάρτυρες ἐκαλοῦντο.—Scho-liast here. ἀνωμοσία λέγεται διὰ τὸ ὁμνῆναι ἐκατέρους, τὸν μὲν ἐγκαλοῦντα ὅτι ᾔδίκηται, τὸν δὲ ἐγκαλούμενον μὴ ᾔδίκηκεναι.—Scho-liast on Plato, *Apology*, cap. 3. ἀνωμοσία γράμματά τινα γράψαντες ἀποφέρουσι πρὸς τὴν ἀρχήν, οἳ τε κατηγοροῦμενοι, καὶ οἱ κατηγοροῦντες περὶ ὧν ἂν ἡ δίκη. καλεῖται δὲ

For all our earthly good,
If he intends to conquer,
Which Heaven forefend he should.

BDEL. Now I'll observe his arguments, and take a note of each.

PHIL. What would you say, if he to-day should make the conquering speech?

CHOR. Ah! should that mischance befall us,
Our old troop were nothing worth :
In the streets with ribald mirth
Idle boys would dotards call us,
Fit for nought but olive-bearing,
Shrivelled husks of counter swearing.

O friend upon whom it devolves to plead the cause of our Sovereign Power to-day,
Now show us your best; now bring to the test each trick that an eloquent tongue can play.
Away, away, like a racer gay, I start at once from the head of the lists,

οὕτως, ἐπειδὴ ἀντὼμνον οἱ διώκοντες καὶ οἱ
φεύγοντες, οἱ μὲν ἀληθῆ κατηγορήσεν, οἱ
δὲ ἀληθῆ ἀπολογήσεσθαι.—Harpocration,
Suidas, Scholiast on 1041 infra, Lex
Rhet. apud Ruhnken's Timæus. Not-
withstanding this concurrence of autho-
rity, modern writers have generally
adopted a statement found in Pollux,
viii. segm. 55, that ἀντωμοσία is in strict-
ness applicable only to the defendant's
traverse of the plaintiff's charge. But
this statement is certainly incorrect.
See the note on 1041 infra.

548. καὶ μὲν.] In the next 180 lines
Aristophanes sets before us the entire
process of an Athenian ARBITRATION.
The disputants have agreed to refer,
ἐπιτρέπειν, the matter to arbitrators, and
to abide by their award, ἐμμένειν τῇ διαίτῃ.
And now each party states his case at
great length, and when both have been
heard, the Arbitrators deliver their de-
cision in solemn form. The proceedings

commence with Philocleon's harangue
in support of the proposition which he
has undertaken to establish, viz., that
the dicastic office is μεγάλη ἀρχή, that
the dicast ἄρχει τῶν πάντων, or as he
puts it here, that ἡ ἀρχὴ ἡ ἡμετέρα οὐδε-
μιᾶς ἦτων ἐστὶν βασιλείας. To prove
this point, he enumerates the daily
privileges and pleasures of a dicastic
life, commencing with the earliest morn-
ing when he leaves his home for the
law-courts, and continuing until the
latest evening when he has returned
with his dicastic fee into the bosom of
his family. In the eager confidence
with which he begins, he likens himself
to a runner starting ἀπὸ βαλβίδων. Βαλ-
βις γάρ ἐστιν ἡ ἀφεταιρία, says the Scho-
liast: ἦν δὲ αὕτη γραμμὴ ἐφ' ἧς εἰστήκεσαν,
ἕως ἂν ἀποσημανθῇ ὁ δρόμος αὐτοῖς. Rich-
ter absurdly translates ἀπὸ βαλβίδων
"without preparation."

- τῆς ἡμετέρας ὥς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας.
 τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικαστοῦ, 550
 ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα γέροντος ;
 ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις
 ἄνδρες μεγάλοι καὶ τετραπῆχεις· κᾶπειτ' εὐθὺς προσιώντι
 ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσίων κεκλοφυῖαν
 ἱκετεύουσιν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτροχοοῦντες· 555
 οἰκτειρόν μ', ὦ πάτερ, αἰτοῦμαι σ', εἰ καὶ τὸς πώποθ' ὑφείλου
 ἀρχὴν ἄρξας ἢ π' ἐπὶ στρατιᾷς τοῖς ξυσσίτοις ἀγοράζων
 ὃς ἐμ' οὐδ' ἂν ζῶντ' ἤδειν, εἰ μὴ διὰ τὴν προτέραν ἀπόφυξιν.
- B4. τοῦτ' περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν μοι.
 ΦΙ. εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπομορχθεὶς, 560
 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,

552. δρυφάκτοις.] The Court-rail or bar; see the note on 386 supra. It is clear that by the *ἄνδρες μεγάλοι καὶ τετραπῆχεις* who are watching there, we are to understand, with the Commentators generally, the accused officials, the *ὑπεύθυνοι* of 102 supra (see note on 571 infra), and not, with Florent Chretien and Reisig, the ushers of the Court. It is one of these watchers who accosts Philocleon in the following lines. The epithets *μεγάλοι καὶ τετραπῆχεις* seem to be rightly interpreted by Conz and others as referring rather to the social position than to the physical stature of the offenders, as in the passage cited by Bergler from Frogs, 1014, *γενναίους καὶ τετραπῆχεις*. The Scholium διὰ τὸ μέλλειν κρίνεσθαι ἐπὶ δημοσίων κλοπῇ προκαταλαμβάνοντες probably belongs to the lines before us, and not to line 554.

553. προσιώντι.] Xenophon (or whoever was the author of the treatise on

the Athenian Republic) must have had, one would think, these lines in his mind when he wrote the following passage, to which Bergler refers; *ἡνάγκασται τὸν δῆμον κολακεῖν τῶν Ἀθηναίων εἰς ἕκαστος τῶν συμμάχων, γινώσκων ὅτι δεῖ μὲν ἀφικόμενον Ἀθήναζε δίκην δοῦναι καὶ λαβεῖν οὐκ ἐν ἄλλοις τισὶν, ἀλλ' ἐν τῷ δήμῳ* (the Heliasts being, as is shown in the Preface, the People sitting in their judicial capacity). καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις, καὶ εἰσιόντος του ἐπιλαμβάνεσθαι τῆς χειρός. διὰ τοῦτο οὖν οἱ σύμμαχοι δοῦλοι τοῦ δήμου τῶν Ἀθηναίων καθεστᾶσι μᾶλλον.—De Rep. Ath. i. 18.

554. τὴν χεῖρ' ἀπαλὴν.] *That dainty hand*. Reisike would destroy the inimitable humour of these words by changing *χεῖρ' ἀπαλὴν* into *χείρα Πάχης* vel simile quid: Meineke, by reading *τις χεῖρ'* for *τὴν χεῖρ'* (just as Florent Chretien, on similar grounds, alters *ἦν μὴ διδῶ τὴν χεῖρα*, Lysist. 1119, into *ἦν μὴ διδῶ τις*

To prove that no kinglier power than ours in any part of the world exists.
 Is there any creature on earth more blest, more feared and petted from day to day,
 Or that leads a happier, pleasanter life, than a Justice of Athens, though old and gray?
 For first when rising from bed in the morn, to the criminal Court betimes I trudge,
 Great six-foot fellows are there at the rails, in anxious haste to salute their Judge.
 And the delicate hand, which has dipped so deep in the public purse, he claps into mine,
 And he bows before me, and makes his prayer, and softens his voice to a pitiful whine:
O pity me, pity me, Sire, he cries, if you ever indulged your longing for pelf,
When you managed the mess on a far campaign, or served some office of state yourself.
 The man would never have heard my name, if he had not been tried and acquitted before.
 BD. (*Writing.*) I'll take a note of the point you make, that *suppliant follows your grace implore.*
 PH. So when they have begged and implored me enough, and my angry temper is wiped away,
 I enter in and I take my seat, and then I do none of the things I say.

χείρα); the only excuse for this piece of barbarity being the abrupt transition from the plural to the singular verb, without the introduction of a new nominative case: a very common construction in Aristophanes. Mitchell quotes examples from Peace, 639, Eccl. 672, and Plato: but in truth it is unnecessary to go beyond this very speech of Philocleon: its first two sections exhibit one perpetual interchange of the plural and singular numbers, of the class and the individual who represents the class. "High personages watch for me, τηροῦσι, at the Court rails," says Philocleon (553); "he slips, ἐμβάλλει, his hand into mine (554); they weep and pray, ἱκετεύουσιν (555), Pity me, I beseech, αἰτοῦμαι (556), though *he* would never have known, ᾗδεν, of my existence but for his former acquittal." And again, "Some bewail, ἀποκλαίονται, their poverty (564), till *he* makes out his hardships equal, ἰσώσει,

to mine (565); *others* jest, σκώπτουσι (567), and if this fails *he* brings forward, ἀνέλκει, his children (568).

559. τουτί. ἐν τῷ γραμματείῳ ὁ Βδελυκλέων ἀπογράφεται ὅτι ἀντιβολοῦνται οἱ δικάσται.—Scholiast. The interruptions of Bdelycleon divide Philocleon's speech into five distinct sections, each containing a separate branch of his argument. The first section treats of the dicast's early morning, until he enters the Court; the second, of the flatteries and supplications which await him there; the third, of incidental advantages which he gains in the discharge of his judicial duties; the fourth, of the honours paid him by the authorities and the demagogues; and the fifth, of his evening pleasures after he has left the Court.

560. ἀπομορχθεῖς.] Νότ τὸν ἰδρῶτα, but τὴν ὀργήν. The next line is rightly explained by the Scholiast: ἀντὶ τοῦ ἃ ἐξῴθεν ἐπαγγέλλομαι ποιεῖν, ἔνδον οὐ ποιεῖν.

ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυσιν.
 φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπυεμ' ἐνταῦθα δικαστῇ;
 οἱ μὲν γ' ἀποκλάνονται πενίαν αὐτῶν καὶ προστιθέασιν
 κακὰ πρὸς τοῖς οὖσιν, ἕως ἀνιῶν ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν 565
 οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιον
 οἱ δὲ σκώπτουσ', ἔν' ἐγὼ γελάσω καὶ τὸν θυμὸν κατὰθωμαι.
 κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρ' εὐθὺς ἀνέλκει,
 τὰς θηλείας καὶ τοὺς νύεις, τῆς χειρὸς, ἐγὼ δ' ἀκροῶμαι
 τὰ δὲ συγκύπτουθ' ἅμ βλιγῶνται· κἄπειθ' ὁ πατὴρ ὑπὲρ αὐτῶν 570
 ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι

565. τοῖσιν ἐμοῖσιν.] ἕως ἂν ἀποδείξωσιν
 ἑαυτοὺς πένητας ὡς ἐγώ.—Scholiast. In
 the very height of his self-glorification,
 Philocleon makes an involuntary admis-
 sion, which brings out more pointedly
 than any argument of Bdelycleon could
 have done, the contrast (on which the
 whole play hinges) between the public
 pretensions of the dicasts, and the
 necessitous circumstances of their daily
 life. "Who so grand as I," he says,
 "when great officers of state are hum-
 bling themselves before me, and seeking
 to disarm my wrath and move my pity
 by exaggerating their poverty and their
 misfortunes, till they make themselves
 out" (with what pitiable object shall he
 compare them?) "till they make them-
 selves out as poor and as miserable as I
 am." The word ἀνιῶν (no doubt because
 followed by ἂν ἰσώσῃ) has dropped out
 of every MS. except the Venetian: and
 even there the reading is uncertain,
 Bekker transcribing it ἀνιῶν, and Din-
 dorf ἀνιῶν. But ἀνιῶν, *annoying me*,
 though adopted by several editors, is
 utterly inconsistent with the whole tone

of Philocleon's speech. The abasement
 of these ὑπεύθυνοι is so far from being an
 annoyance to him, that it is his very joy
 and delight. And see supra 389, 390.

566. Αἰσώπου τι γέλοιον.] *Some drollery*
of Æsop; meaning of course the fabulist,
 and not (as some suppose) a tragic actor
 of the same name. Bentley refers to
 1258, 9 infra, a very analogous passage.
 And as to the use made of Æsop's fables
 before the dicasteries, see the note on
 191 supra.

567. οἱ δὲ σκώπτουσ'.] Mitchell cites
 from Demosthenes (contra Aristocr. p.
 687) a passage which, as he truly observes,
 is the best comment on the verse before
 us: 'Υμεῖς, ὦ ἄνδρες Ἀθηναῖοι, τοὺς τὰ
 μέγιστ' ἀδικούντας καὶ φανερώς ἐξελεγχο-
 μένους, ἂν ἐν ἡ δὲ ἀστεί' εἰπωσί καὶ παρὰ
 τῶν φυλετῶν τινὲς ἡρημένοι σύνδικοι δεη-
 θῶσιν, ἀφιέρει· ἐὰν δὲ καὶ καταψηφίσῃσθαι
 του, πέντε καὶ εἴκοσι δραχμῶν ἐτιμήσατε.

568. παιδάρ'.] We shall have, further
 on, a burlesque example of this well-
 known expedient for exciting the pity of
 the Court. See 1750 infra, where Mitchell
 and others collect the various passages

I hear them utter all sorts of cries design'd expressly to win my grace,
 What won't they utter, what don't they urge, to coax a Justice who tries their case?
 Some vow they are needy and friendless men, and over their poverty wail and whine,
 And reckon up hardships, false with true, till he makes them out to be equal to mine.
 Some tell us a legend of days gone by, or a joke from Æsop witty and sage,
 Or jest and banter, to make me laugh, that so I may doff my terrible rage.
 And if all this fails, and I stand unmoved, he leads by the hand his little ones near,
 He brings his girls and he brings his boys; and I, the Judge, am compos'd to hear.
 They huddle together with piteous bleats: while trembling above them he prays to me,
 Prays as to a God his accounts to pass, to give him a quittance, and leave him free.

in which the practice is mentioned by ancient writers. Thus in the Oration against Meidias (secs. 186—188) Demosthenes says, "I know that Meidias will come with tears and supplications, bringing forward his children, and making himself out the most miserable of men. I have no children to bring forward, but am I therefore to suffer wrong? Nay but when you see *him* bringing forward his children, think that you see *me* on the other side, bringing forward the laws which he has violated, and the oaths which ye have sworn." "If a prisoner," says Lysias (pro Polystrato, 161) "bring forward his children with wailing and weeping, ye pardon the father for the sake of the children; children, of whom ye know not yet whether they will themselves grow up good citizens or bad." In the Apology of Plato, cap. 23, Socrates is represented as saying to his judges, "It may be that some amongst you are vexed and indignant, because I do not, as others do, bring forward my children in the court, and seek to win your favour and

move your pity by unmanly and ignoble supplications." That is a course, he says, which no Athenian (above all, no Athenian philosopher) should adopt to save himself from any penalty which he may righteously have deserved, though it be the extreme penalty of death; and judges too, he adds, should be swayed not by motives of pity and favour, but by the truth and justice of the case.

569. ἐγὼ δ' ἀκροῶμαι.] He dwells with pleasure on the word ἀκροῶμαι, which is repeated from 562 *supra*. "I am the man to listen to these cajoleries which testify to our power and to the reverence and estimation in which we are held." *ὑπὲρ αὐτῶν* in the next line may mean either *for their sakes* or *standing over them*; the former interpretation is the more probable of the two.

571. τῆς εἰθύνης.] All Athenian officials at the close of their term of office were compelled to render an account. These accounts were first laid before the public auditors, who invited all persons to come in and make their objections. If no serious objection was made, the accounts

εἰ μὲν χαίρεις ἄρνος φωνῇ, παιδὸς φωνὴν ἐλεήσῃς·
 εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πιθέσθαι.
 χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ' ἀνέμειν.
 ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχρῆν; 575

ΒΔ. δευτέρον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου καταχρῆν
 καὶ τὰγαθὰ μοι μέμνησ' ἄχρῃς φάσκων τῆς Ἑλλάδος ἄρχειν.

ΦΙ. παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι θεῶσθαι.
 κὰν Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν
 ἐκ τῆς Νιόβης εἴπῃ ῥήσιν τὴν καλλίστην ἀπολέξας. 580
 κὰν αὐλητὴς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα
 ἐν φορβεῖα τοῖσι δικασταῖς ἔξοδον ἡῶλσ' ἀπιούσιν.

were passed, and the official discharged. If, however, any difficulty arose, the matter was submitted to the dicasteries, and with them the ultimate decision rested. The subject is treated at some length by Æschines at the commencement of his speech against Ctesiphon, who had proposed that Demosthenes, before he had passed his audit and obtained his discharge, should receive a crown of gold for his services. Æschines denounces this proposal as an attempt *ἐξαιρείσθαι τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν*, and observes that *τὰ μέγιστα τῶν ἐν τῇ πόλει συνεδρίων ὑπὸ τὴν τῶν δικαστῶν ἔρχεται ψήφον* (p. 56). No official, he says, can escape this obligation: *ἐν ταύτῃ τῇ πόλει οὐδεὶς ἐστὶν ἀνυπεύθυνος τῶν καὶ ὁπωσοῦν πρὸς τὰ κοινὰ προσεληλυθότων* (p. 56): not the priests or priestesses; not the trierarchs; not the great and venerable Areopagus; not the Coun-

cil of Five Hundred itself: *ἀνεύθυνον οὐδέν ἐστι τῶν ἐν τῇ πόλει* (p. 57).

572. *χαίρεις.*] *Ut Leo*, says Bergler: but it is rather *ut Deus*; as a deity delighting in sacrifices of lambs and of swine. 'Ἄρνος is probably used with an allusion to *ἄρρενος*, a male: whilst in *χοιριδίοις* there is no doubt a play on the double meaning of the word *χοῖρος* (Thesm. 538), of which so much is made in the scene with the Megarian in the *Acharnians*. Cf. *infra* 1353.

574. *κόλλοπ'.*] *κόλλοπες* λέγονται οἱ πασσαλίσκοι τῆς κιθάρας, εἰς οὓς ἀποδεσμοῦνται αἱ νευραὶ.—Scholiast.

575. *καταχρῆν.*] This expression is repeated, as Bergler observes, in *Ecl.* 631, where Praxagora's proposal that the ugliest shall fare with the ladies as well as the handsomest is styled *καταχρῆν τῶν σεμνοτέρων*:

B. O then such a nose as Lysicrates shows
 Will vie with the fairest and best, I suppose.

P. O yes, 'tis a nice democratic device,
 A popular system as ever was tried,
 A jape on the swells with their rings and their pride.

*If thou lovest a bleating male of the flock, O lend thine ear to this boy of mine :
Or pity this sweet little delicate girl, if thy soul delights in the squeaking of swine.*

So then we relax the pitch of our wrath, and screw it down to a peg more low.

Is THIS not a fine dominion of mine, a derision of wealth with its pride and show ?

BD. (*Writing.*) A second point for my note-book that, *a derision of wealth with its show and its pride.*

Go on to mention the good you get by your empire of Hellas so vast and wide.

PR. 'Tis ours to inspect the Athenian youths, when we enter their names on the rolls of men.

And if ever Cægrus gets into a suit, be sure that he'll never get out again

Till he give us a speech from his Niobe part, selecting the best and the liveliest one.

And then if a piper gain his cause, he pays us our price for the kindness done,

By piping a tune with his mouth-band on, quick march as out of the Court we go.

[578. δοκιμαζομένων.] Every Athenian, on attaining the age of manhood, had his name entered in the register, τὸ ληξιαρχικὸν γραμματεῖον, of his deme, and was thenceforth entitled to the full privileges of an Athenian citizen. In ordinary cases this registration took place at the age of twenty years: but it seems probable that orphan heirs (such as Demosthenes: see the speeches against Aphobus and Onetor) were allowed to be registered at an earlier period, if on a personal examination, δοκιμασία, they were able to satisfy the judges that they had already arrived at their full physical strength and maturity. See Schömann, *De Comitibus*, pp. 76-79.

579. Οἶαγρος.] Cægrus was a popular actor of the day. Whether the tragedy which furnished his favourite character was the Niobe of Æschylus, or the Niobe of Sophocles, we have now no means of deciding. The latter was probably the more recent Play of the two: but, on the other hand, Aristophanes frequently (*Birds*, 1247; *Frogs*, 912-20, 1392) refers

to, or quotes from, the Niobe of Æschylus, and nowhere, unless in the present passage, makes any allusion to the Niobe of Sophocles. Richter says "propter verba τὴν καλλίστην ἀπολέξας Sophoclem subauditum esse dixerim," but of course καλλίστην refers not to the Play, but to the ῥῆσις; nor indeed (were it otherwise) have we the slightest ground for supposing that the Niobe of Sophocles was, in the estimation of Aristophanes, or in fact, superior to the Niobe of Æschylus. See Wagner, *Trag. Græc. Fragm.* vol. i. pp. 73, 335. With the expression φεύγων ἀποφεύγει compare *Clouds*, 167, ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην.

582. ἐν φορβειᾷ.] The φορβειὰ was a sort of leathern muzzle fitting closely round the piper's mouth on each side of the pipe. It was intended to make the breath flow more evenly through the instrument, and so to produce a sweeter and more melodious tone. The Scholiast says, φορβειαὶ εἰσι τὰ δέρματα τὰ περὶ τὰ στόματα τῶν ἀλλήτων προσδεσμεύμενα

κὰν ἀποθνήσκων ὁ πατήρ τῷ δῶ καταλείπων παῖδ' ἐπ' ἐκκληρον,
 κλαίειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ
 καὶ τῇ κόγχῃ τῇ πάνιν σεμνῶς τοῖς σημείουσιν ἐπούσῃ, 585
 ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπείσῃ.
 καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν· τῶν δ' ἄλλων οὐδεμί' ἀρχή.

BΔ. τοῦτ' ἄρ' τοί σε μόνον τούτων ὧν εἴρηκας μακαρίζω·
 τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων.

ΦΙ. ἔτι δ' ἡ βουλή χά' δῆμος ὅταν κρῖναι μέγα πρᾶγμ' ἀπορήσῃ, 590

ὅπως ἂν σύμμετρον τὸ πνεῦμα πεμπόμενον
 ἠδέϊαν τὴν φωνὴν τοῦ αἰλοῦ ποιήσῃ. Bergler
 refers to Birds, 861, where a crow comes
 on as a piper ἐμπεφορβιωμένος, with a

φυσὴ γὰρ οὐ σμικροῖσιν αὐλίσκοις ἔτι,
 ἀλλ' ἀγρίαις φύσαισι, φορβεῖας ἄτερ."

Sophocles Inc. fab. fragmenta, 100,
 Wagner. The ἔξοδος was the accom-
 paniment which the pipers played as
 the Chorus were finally leaving the
 stage at the end of the Play: it was the
 exit-, as the Parodos was the entrance-
 piece. ἔθος ἦν, says the Scholiast, ἐν ταῖς
 ἐξέδοις τῶν τῆς τραγῳδίας χορικῶν προσώπων
 προηγείσθαι αὐλητὴν, ὥστε αἰλοῦντα προ-
 πέμπειν, ὅπερ ἔλαβεν εἰς ιδιότητα τῶν δικασ-
 τῶν ὁ Φιλοκλέων. So Suidas explains
 ἐξόδοι νόμοι to be αἰλήματα, δι' ὧν ἐξήγεσαν
 οἱ χοροὶ καὶ οἱ αὐληταί.

583. ἐπ' ἐκκληρον.] There seems every
 reason to believe that an Athenian
 citizen was legally competent to dispose
 by will of the hand and fortune of

mouth-band on; and Florent Chretien
 to Cicero (Epist. ad Att. ii. 16), who
 says, "Cnaeus quidem noster jam plane
 quid cogitet nescio,

his heiress-daughter: and Aristophanes
 must, therefore, I imagine, be here refer-
 ring to some recent case in which the
 Courts had, on too light grounds, super-
 seded a father's testamentary dispositions,
 and awarded the heiress and her property
 to some favoured claimant, who probably
 came forward as her nearest of kin.
 And this will account for the tone of
 Bdelycleon's rejoinder, and his use of
 the word ἀδικεῖς in reference to the
 transaction in question.

584. κεφαλὴν.] With the like humor-
 ous application to inanimate things of
 phraseology appropriate to human beings
 alone, Plautus (Mostellaria, i. 3. 108)
 makes a lover say,

Hei mihi misero, saviu speculo dedit!

Nimis velim lapidem, qui ego illi speculo diminuam caput.

By Heaven, she kissed the mirror!

I'll break that mirror's head if it don't mind.

585. τῇ κόγχῃ.] κόγχαι were little cases
 or capsules which Athenian law-station-

ers placed over seals to preserve them
 from damage and defacement. The

And what if a father by will to a friend his daughter and heiress bequeath and bestow,
 We care not a rap for the Will, or the cap which is there on the seal so grand and sedate,
 We bid them begone, and be hanged, and ourselves take charge of the girl and her worthy estate;
 And we give her away to whoever we choose, to whoever may chance to persuade us: yet we,
 Whilst other officials must pass an account, alone from control and accounting are free.

Bd. Ay that, and that only, of all you have said, I own is a privilege lucky and rare,
 But uncapping the seal of the heiress's will seems rather a shabby and doubtful affair.

Ph. And if ever the Council or People have got a knotty and difficult case to decide,

Ravenna Scholiast says, *ὡς κόγχας ἐπιτιθέντων ταῖς σφραγίδιν, ἀσφαλείας ἔνεκα*. And the Venetian adds, *κόγχη δὲ τῷ κογχυλίῳ τῷ ἐπικειμένῳ ταῖς σφραγίδιν, διὰ τὸ μὴ ἀφανίσεσθαι τοὺς τύπους αὐτῶν*. Philocleon means that the most careful observance of legal forms and solemnities does not oust the paramount authority of the dicasteries.

587. *ἀντιέθενον*.] The Heliaists were, as is shown in the Preface, the Sovereign People sitting in their judicial capacity. To them all officials were responsible: see the note on 571 *supra*. And they themselves were not, and could not be, responsible to any one.

588. *σε μόνον*.] This is the admirable emendation of Reiske and Porson for *σεμνόν*. Both the *σε* and the *μόνον* are necessary to the sense, whilst *σεμνόν* was here manifestly out of place. Of all the pleasures and privileges on which Philocleon has descanted, there is but one whereon Bdelycleon is prepared to congratulate him. It is, no doubt, a piece of good fortune, he admits, that the dicasts have not to answer for their conduct: especially (he seems to imply) if they act in the manner which his father has described with regard to the

heiress's marriage. On *τοῦτ᾽* the Scholiast remarks, *λείπει ἢ κατὰ κατὰ τοῦτό σε, φησὶ, μακαρίζω, τὸ ἀνεγκλήτως πράττειν*.

589. *ἀνακογχυλιάζων*.] This word, as Brunck observes, is properly equivalent to *ἀναγαργαρίζων*, *gargling*: but is here, of course, used with reference to the *κόγχη* mentioned above.

590. *ἡ βουλὴ χῶ δῆμος*.] It was by no means uncommon for the *βουλὴ* or the *ἐκκλησία* to send a case for trial before the Heliaea. There were naturally many offences, *ἀγραφα ἀδικήματα*, which had been overlooked in the written code, and to which, therefore, no punishment was by law annexed. In such cases it was necessary to appeal to the Senate or the Assembly by means of an *εἰσαγγελία* (*πρὸς τὴν βουλήν ἢ πρὸς τὸν δῆμον ἢ πρώτη κατάστασις ἔστω*, Harpocration s. v. *εἰσαγγελία*). And the Senate or the Assembly would in some cases themselves decide the question: in others, direct it to be tried, subject to special regulations, before the ordinary tribunals. There were other cases, too, in which a complainant was required to apply to the Assembly for leave to institute proceedings against a public offender. Such, for example, seems to have been the rule

ἐψήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παραδοῦναι
 εἴτ' Εὐαθλος χὼ μέγας οὔτος Κολακώνυμος ἀσπιδαιοβλήs
 οὐχὶ προδώσειν ἡμᾶς φασιν, περὶ τοῦ πλήθους δὲ μαχεῖσθαι.
 κὰν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν, ἐὰν μὴ
 εἴπῃ τὰ δικαστήρι' ἀφείναι πρῶτιστα μίαν δικάσαντας· 595
 αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ περιτρῶγει,
 ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μυίας ἀπαμύνει.
 σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαντοῦ πώποτ' ἔδρασας.
 ἀλλὰ Θέωρος, καί τοῦστιν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων,

where the complaint was against the conduct of a magistrate in his official capacity. In these cases the preliminary proceeding was termed a *προβολή*.

592. *Κολακώνυμος*. Under this guise the bulky person (see note on 16 supra) of Cleonymus is again brought forward. Evathlus, Cleonymus, and Theorus (and possibly Euphemius also) were all minor demagogues, the satellites and *κόλακες* of Cleon. And so, like Theorus in the dream supra 42, Cleonymus is here (though in another fashion) represented as *τὴν κεφαλὴν κόλακος ἔχων*. Evathlus, who was probably the well-known scholar of Protagoras, is described by Aristophanes in the *Holcades* as a *πονηρὸς συνήγορος*, and with this the notice in *Acharnians*, 710, would seem to agree. And we may perhaps conclude from the present passage that Cleonymus figured in the same character.

593. *ἡμᾶς*.] This reading is supported by every authority, the MSS., the Scholiast, the early editions; and is positively demanded by the context. *ἡμᾶς*, which crept into Kuster's text apparently by an error of the printer,

and which is retained by all recent editors, is altogether inconsistent with the tenor of Philocleon's argument. "We are recognized," he says, "as the Sovereign Power in the state: the Senate and the Assembly send *us* cases, which they are unable to determine: the orators and advocates vow that they will protect *us* from wrong: none can succeed in the Assembly except by *our* vote and influence: Cleon himself, the common assailant of all else, comes forward as *our* staunch friend and patron; whilst his satellites descend to the lowest and most servile offices to curry favour with *us*." Modern editors seem to imagine that *πλήθους* in the second limb of the sentence requires *ἡμᾶς* in the first: forgetting that the Heliasts considered themselves, and in fact were, the *πλήθος*, the *δῆμος*, the Athenian People. In the orators the expression *τὸ ὑμέτερον πλήθος* is frequently applied to the dicastic body, as in Lysias *adv. Agoratum*, *passim*. And so supra 267. And see the following note.

594. *ἐν τῷ δήμῳ*.] For the Heliasts

They pass a decree for the culprits to go to the able and popular Courts to be tried :
 Evathlus, and He ! the loser of shields, the fawning, the great Cowardonymus say
 " They'll always be fighting away for the mob," " the people of Athens they'll never betray."
 And none in the People a measure can pass, unless he propose that the Courts shall be free,
 Dismissed and discharged for the rest of the day when once we have settled a single decree.
 Yea, Cleon the Bawler and Brawler himself, at us, and us only, to nibble forbears,
 And sweeps off the flies that annoy us, and still with a vigilant hand for our dignity cares.
 You never have shown such attention as this, or displayed such a zeal in your father's affairs.
 Yet Theorus, a statesman as noble and grand as lordly Euphemius, runs at our call

would naturally form so very large a proportion of the ordinary Athenian Assembly that their united votes could determine the fate of any measure brought forward there. It was this which makes Aristophanes so anxious, in the present Play, to detach them from their alliance with the demagogues : and it was for the same reason that the demagogues were so anxious to maintain and strengthen that alliance. It seems that one method of earning the gratitude

ὦ Δῆμε λαῦσαι πρῶτον ἐκδικάσας μίαν,
 ἐνθού, ρόφησον, ἔντραγ', ἔχε τριῶβολον.

(Observe that it is the Demos itself which is here represented as sitting in the

and securing the votes of the dicasts was to get them released after one cause was heard, and to give them a full day's pay for a short day's service. In a graphic passage of the Knights (50-60), to which Bergler refers, this form of bribery is directly attributed to Cleon. He is there depicted as a Paphlagonian slave, who ingratiates himself with the Demos, his master, at the expense of his fellow-servants : and wins the old man's favour by saying,

dicasteries.) And a little farther on we are told,

οὐκ ἐξ τὸν δεσπότην
 ἄλλον θεραπεύειν, ἀλλὰ βουσίην ἔχων
 δειπνούντος ἐστὶς ἀποσσεβεῖ τοὺς ῥήτορας.

βουσίην for μυρσίην, ῥήτορας for μυίας, as infra 597.

597. *μυίας ἀπαμύνει.*] This is no light matter in Eastern countries. The Egyptians had their Ζεὺς ἀπόμυιος (Pausanias, v. 14. 2), or *μυίαγρος* (Pliny, x. 40) : the Philistines (probably) their Daddanai or God of Flies. And see the preceding note. And on the epithet *κεκραξιδόμας*, see the note on 36 supra.

599. *Εὐφήμιον.*] Of Euphemius we know nothing, except what the Scholiast informs us, *Εὐφήμιος τὸν ἄγαν ἐπὶ κολακείᾳ διαβαλλομένων ἐστίν.* It is plain that whoever and whatever he may have been, he was regarded by Aristophanes as a still more despicable character than Theorus, who is obviously intended to be insulted by the comparison.

- τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν περικωνεῖ. 600
 σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλείεις καὶ κατερύκεις,
 ἣν δουλείαν οὔσαν ἔφασκες καὶ ὑπηρεσίαν ἀποδείξαι.
- ΒΔ. ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ κίναφανήσῃ
 πρωκτὸς λουτροῦ περιγινόμενος τῆς ἀρχῆς τῆς περισέμου.
- ΦΙ. ὁ δέ γ' ἡδιστον τούτων ἐστὶν πάντων, οὐ γὰρ πελελήσμη, 605
 ὅταν οἰκὰδ' ἴω τὸν μισθὸν ἔχων, καὶ εἰσέκονθ' ἅμα πάντες
 ἀσπάζονται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ θυγάτηρ με
 ἀπονύξῃ καὶ τῷ πόδ' ἀλείφῃ καὶ προσκύνῃσασα φιλήσῃ,
 καὶ παππάζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον ἐκκαλαμᾶται,
 καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστὴν μᾶζαν προσενέγκῃ, 610
 κᾶπειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ, φάγε τοῦτί,
 ἔντραγε τοῦτί· τούτοισιν ἐγὼ γάννυμαι, καὶ μή με δεήσῃ
 ἐς σὲ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον παραθήσει
 καταρασάμενος καὶ τονθορύσας. ἀλλ' ἦν μή μοι ταχὺ μάξῃ,
 τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελῶν ἀλεωρήν. 615

600. σπόγγον—τὰμβάδια.] This was the most menial of offices: a circumstance which gave point to the sarcasm of Stratoniceus, who, seeing a dandy proud of his well-sponged shoes, consoled with him on the reverses which must have befallen him; "for," said Stratoniceus, "I am sure that you would never have had your shoes so well sponged if you had not done them yourself," οὐκ ἂν οὕτως ἐσπογγίσθαι καλῶς, εἰ μὴ αὐτὸς ἐσπόγγισεν. —Athenæus, viii. 43.

604. πρωκτὸς λουτροῦ περιγινόμενος.] This passage has been misunderstood by Florent Chretien here, and Jens on Hesychius (who both take λουτρὸν in the sense of *latrina*), by Brunck, who connects τῆς ἀρχῆς with παύσει, and by other commentators. Philocleon is waxing jubilant at the success of his own oratory. "These

are my triumphs," he says; "this is what you were going to show (ἀποδείξαι) to be mere slavery and service!" "Go on," responds Bdelycleon, "talk your fill: sooner or later you will come to an end (παύσει, scil. λέγων): and then I shall show you (ἀναφανήσῃ, you will be proved, see the note on 530 supra) in respect of all this vaunted empire to be a mere πρωκτὸς λουτροῦ περιγινόμενος." A πρωκτὸς which gets the better of its bath, which defeats all efforts to cleanse it, may be said to gain a victory indeed, but a victory which it were better to lose than to gain. And Philocleon's triumphs, it is implied, are triumphs which bring him no benefit whatever, but turn to his own disadvantage. This is the meaning attributed with more or less precision to the proverb πρωκτὸς λουτροῦ περιγινόμενος by the

- And whips out a sponge from his bottle, and stoops, to black and to polish the shoes of us all.
Such, such is the glory, the joy, the renown, from which you desire to retain and withhold me,
And THIS you will show, this Empire of mine, to be bondage and slavery merely, you told me.
- BD. Ay, chatter your fill, you will cease before long: and then I will show that your boasted success
Is just the success of a tail that is washed, going back to its filth and its slovenliness.
- PI. But the nicest and pleasantest part of it all is this, which I'd wholly forgotten to say,
'Tis when with my fee in my wallet I come, returning home at the close of the day,
O then what a welcome I get for its sake; my daughter, the darling, is foremost of all,
And she washes my feet and anoints them with care, and above them she stoops, and a kiss lets fall,
Till at last by the pretty Papas of her tongue she angles withal my three-obol away.
Then my dear little wife, she sets on the board nice manchets of bread in a tempting array,
And cosily taking a seat by my side, with loving entreaty constrains me to feed;
I beseech you taste this, I implore you try that. This, this I delight in, and ne'er may I need
To look to yourself and your pantler, a scrub who, whenever I ask him my breakfast to set,
Keeps grumbling and murmuring under his breath. No! no! if he haste not a manchet to get
Lo here my defence from the evils of life, my armour of proof, my impregnable shield.

Scholiasts, Hesychius, Photius, Suidas, etc. παροιμία ἐπὶ τῶν βιαζομένων εἰς κακὸν αὐτοῖς—ἐπὶ τῶν ἐπὶ κακῷ τῷ ἑαυτῶν νικῶντων· ὁ γὰρ πρωκτὸς πλυνόμενος περιγίνεται τῆς καθάρσεως, καὶ ἔτι μολύνεται, καὶ μᾶλλον ἐν τῇ βύσει τῆς γαστρὸς, say the Scholiasts.

605. οὐ γὰρ 'πελελήσμεν.] It would seem that Philocleon had intended lines 601, 602 to be the peroration of his speech: but he remembers that his evening enjoyments have not yet been mentioned, and he sets out afresh with the words before us.

610. φυστὴν μᾶζαν.] A cake of barley dough, slightly kneaded. παρ' Ἀθηναίοις, φυστήν, τὴν μὴ ἄγαν τετριμμένην.—Athenæus, iii. 82. φυστή, μᾶζα ἄτριπτος.—Hesychius.

612. μή με δέσση.] So the MSS.

read, and rightly. "These are my pleasures," says Philocleon: "the barley-cake, the old-fashioned stoup of wine which await my return from the Courts are to me more dear, congenial to my heart, than all the proffered luxuries of your fashionable establishment. Never be it my fate to depend upon you and your pantler."

614. ἀλλ' ἤν.] This is Elmsley's felicitous emendation (at CEd. Tyr. 662) for the old reading ἄλλην. If your pantler grudge me a meal, here is sufficient for my wants; if you will not pour me out (ἐγχεῖς) a draught of wine, here I can pour it out for myself (ἐγχομαι). Cf. inf. 906.

615. τάδε.] τὰ ἐκ τοῦ δικαστηρίου χρήματα.—Scholiast. The old man is now in his glory, and falls, as Dindorf observes, into an Homeric strain.

κὰν οἶνόν μοι μὴ ἴγχις σὺ πιεῖν, τὸν ὄνον τόνδ' ἐσκεκόμισμαι
 οἴνου μεστὸν, κἄτ' ἐγχεόμαι κλίνας· οὗτος δὲ κεχηνῶς
 βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον κατέπαρδεν.
 ἄρ' οὐ μεγάλῃν ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν ἐλάττω, 620
 ὅστις ἀκούω ταῦθ' ἄπερ ὁ Ζεὺς ;
 ἦν γοῦν ἡμεῖς θορυβήσωμεν,
 πᾶς τίς φησιν τῶν παριόντων,
 οἶον βροντᾶ τὸ δικαστήριον,
 ὦ Ζεῦ βασιλεῦ. 625
 κὰν ἀστράψω, πομπύζουσιν,
 κἀγκεχύδασιν μ' οἱ πλουτοῦντες
 καὶ πάνυ σεμνοί.
 καὶ σὺν δέδοικάς με μάλιστ' αὐτός·
 νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'
 ἀπολοίμην, εἴ σε δέδοικα. 630
 XO. οὐπώποθ' οὕτω καθαρῶς
 οὐδενὸς ἠκούσαμεν οὐ-
 δὲ ξυνετῶς λέγοντος.
 ΦΙ. οὐκ, ἀλλ' ἐρήμας ᾤεθ' οὗτος ῥαδίως τρυγῆσειν

616. ὄνον.] A wine-flagon, shaped like an ass, or an ass's head. ἴσως διὰ τὸ διάπλασμα ἔχειν ὄνου μορφὴν, says the Scholiast. It is probably to be considered as a relic of Philocleon's old campaigning days, a circumstance which would give additional meaning to the epithet στράτιον below.

617. κεχηνῶς.] With its jaws wide open like a donkey braying. κατέπαρδεν, that is, as Aristophanes says infra 1306, ὥσπερ καχρύων ὀνίδιον εὐωχήμενον. Photius defines στράτιον to mean μέγα καὶ σοβαρόν. And see the preceding note. The δίνος was an earthenware bowl, rounded below. δίνος ἐστὶν ἀγγεῖόν τι κερά-

μιον οἴνου, οἶον πρόχυμα, βάσιν οὐκ ἔχον ἀλλὰ κάτωθεν ὑπότροχον.—Scholiast. Cf. Clouds, 1474.

621. ἐκούω.] Men speak of the thunders of the Court as they speak of the thunders of Zeus : they use the same language about us that they use about Him : we strike as much awe into the hearts of men as does He, the King of the Gods. It is in reference to this final vaunt that Philocleon opens his speech, infra 652, by addressing Philocleon as "Father Zeus."

622. θορυβήσωμεν.] The word θορυβεῖν, *tumultuari*, is very commonly used to denote the agitated movements of a

And what if you pour me no liquor to drink, yet here's an old Ass, full of wine, that I wield,
And I tilt him, and pour for myself, and imbibe; whilst sturdy old Jack, as a bumper I drain,
Lets fly at your goblet a bray of contempt, a mighty and masterful snort of disdain.

Is THIS not a fine dominion of mine?

Is it less than the empire of Zeus?

Why the very same phrases, so grand and divine,

For me, as for Him, are in use.

For when we are raging loud and high

In stormy, tumultuous din,

O Lord! O Zeus! say the passers-by,

How thunders the Court within!

The wealthy and great, when my lightnings glare,

Turn pale and sick, and mutter a prayer.

You fear me too: I protest you do:

Yes, yes, by Demeter I vow 'tis true.

But hang me if I am afraid of you.

CHOR. I never, no, I never

Have heard so clear and clever

And eloquent a speech—

PHIL. Ay, ay, he thought he'd steal my grapes, and pluck them undefended,

large and excited dicastery. See Plato, *Apology*, cap. 5; *Æschines contra Timarchum*, cap. 34; *Lysias adv. Erastostenem*, p. 127, and *Fragm.* 57; *Diog. Laert. Socrates*, cap. 21. These passages are cited in the Preface.

626. ποπνύζουσιν.] A Greek or Roman when alarmed by a thunderstorm was accustomed to make with his lips a clucking or popping noise. This was called a poppysma (a name formed to imitate the sound), and was considered as an inarticulate deprecation, or charm to avert the danger. It seems that this superstitious habit was very prevalent

in the ancient world: "fulgetras," says Pliny (*xxviii.* 5, cited by Bergler), "poppysmis adorare consensus gentium est."

631. οὐ πάποθ'.] In the strophe, supra 526—545, the Chorus had expressed great anxiety, and even Philocleon had spoken in a faltering tone, as regarded the probable issue of the contest. The antistrophe, 631—647, breathes quite another spirit: there is no faltering now: all anxiety is lost in the triumph of the Chorus at the success of their champion.

634. ἐρήμας τρυγήσεων.] This proverbial expression is also found, as

καλῶς γὰρ ᾗδειν ὥς ἐγὼ ταύτη κράτιστός εἰμι.

635

ΧΟ. ὥς δ' ἐπὶ πάντ' ἐλήλυθεν
 κούδεν παρήλθεν, ὥστ' ἔγωγ'
 ἠῦξάνομην ἀκούων,
 κὰν μακάρων δικάζειν
 αὐτὸς ἔδοξα νήσοις,
 ἡδόμενος λέγοντι.

640

ΦΙ. ὥσθ' οὗτος ᾗδῃ σκορδινᾷται κᾶστιν οὐκ ἐν αὐτοῦ.

ἦ μὴν ἐγὼ σε τήμερον σκύτῃ βλέπειν ποιήσω.

ΧΟ. δεῖ δέ σε παντοίας πλέκειν
 εἰς ἀπόφυξιν παλάμας.
 τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ-
 ναι χαλεπὸν [νεανία]
 μὴ πρὸς ἐμοῦ λέγοντι.

645

Bentley observes, in *Ecclesiastusæ*, 885. Bdelycleon must have expected, the speaker means, to find me unprepared for the struggle: since well he knew that I have in reality by far the better case. The γὰρ in line 635 is intended to show not why Bdelycleon expected to find the grapes undefended, but why Philocleon is sure that he must have expected it. For an exactly similar construction see 1 Cor. x. 5.

639. δικάζειν.] δέον εἰπεῖν οἰκεῖν, δικάζειν δὲ ἔφασαν ὡς φιλόδικοι.—Scholiast. In the *Menæxenus*, cap. 2 (a passage obviously borrowed from this), Socrates is represented as describing in his ironical way the feelings produced in his mind by the

funeral orations at Athens. "They are so full," he says, "of indiscriminate eulogy, first upon those just dead, then upon our forefathers, and then even upon ourselves who are yet alive, that as I listen I feel myself growing in size and in grace and in dignity; aye, and for days after I can scarce realize who and where I am; for I seem to be all but dwelling in the Islands of the Blest, *μόνον οὐκ ἐν μακάρων νήσοις οἰκεῖν*." These Isles 'of the Blessed, so beautifully described by Pindar in his second Olympian ode, were the holy and happy resting-places reserved for the pure in heart.

Fortunatorum memorant insulas
 Quo cuncti, qui ætatem egerunt caste suam,
 Conveniant.—Plautus, *Trinummus*, ii. 4. 148.

See Hesiod, *Ἔργα*, 169; Plato, *Gorgias*, cap. 79; the *Scolium* of Harmodius

(Ilgen *Scol.* 13); Plutarch, *Sertorius*, cap. 8; Eurip. *Helen*, 1676; Lucian's *Cata-*

For well he knew that I'm in this particularly splendid.

CHOR. No topic he omitted,

But he duly went through each.

I waxed in size to hear him

Till with ecstasy possessed

Methought I sat a-judging

In the Islands of the Blest.

PHIL. See how uneasily he stands, and gapes, and shifts his ground.

I warrant, sir, before I've done, you'll look like a beaten hound.

CHOR. You must now, young man, be seeking

Every turn and every twist

Which can your defence assist.

To a youth against me speaking

Mine's a heart 'tis hard to render

(So you'll find it) soft and tender.

plus, 24; Horace, Odes, iv. 8. 27; Epodes. 16. 41, etc. To the speaker, however, the pleasures even of that blissful region would be incomplete unless they included the exercise of those dicastic functions to which he was here so devotedly attached, and of which he had just heard so elaborate and satisfactory a panegyric.

642. σκορδινᾶται.] σκορδινᾶσθαι means παρὰ φύσιν τὰ μέλη ἐκτείνειν καὶ στρέφειν-

θαι μετὰ χάσμεν.—Hesychius. ἐν αὐτοῦ is exactly analogous to the Latin *apud sese* so common in Terence. Num tibi videtur esse apud sese?—Hecyra, iv. 4. 85. And so Bergler translates it. Porson compares Philoctetes, 950, ἐν παντοῦ γενοῦ.

643. σκύτη βλέπειν.] To look like one who expects the whip. μέμνηται τῆς παροιμίας Εὐπολῆς ἐν Χρυσῷ γένει. φησὶ γάρ

ἀτεχνῶς μὲν οὖν, τὸ λεγόμενον, σκύτη βλέπει.

εἴρηται δὲ ἐπὶ τῶν ὑποφιαστικῶς διακειμένων πρὸς τὰ μέλλοντα κακά.—Scholiast. The expression is also used by Athenaus, xiii. cap. 24.

646. πεπᾶναι.] μαλάξαι.—Scholiast. πεπᾶναι is to assuage, to mollify, to soften: as fruit by ripening, metals by fusing, grain by steeping, and the like.

647. μὴ πρὸς ἐμοῦ λέγοντι.] ἀντὶ τοῦ μὴ ὑπὲρ ἐμοῦ, μὴ ἀρέσκοντά μοι, λέγοντι.—Scholiast. πρὸς ἐμοῦ means *in my interest*. The usage is a common one, and it will be sufficient to refer with Bergler to *Ed. Tyr.* 1434, where *Œdipus* making a request to *Creon* says, *πιθοῦ τί μοι πρὸς σοῦ γὰρ οὐδ' ἐμοῦ φράσω*.

πρὸς ταῦτα μύλην ἀγαθὴν ὥρα ζητεῖν σοι καὶ νεόκοπτον,
(ἦν μὴ τι λέγῃς,) ἥτις δυνατὴ τὸν ἐμὸν θυμὸν κατερεῖξαι.

B4. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυγῳδοῖς, 650
ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.

ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη ΦΙ. παῦσαι καὶ μὴ πατέριζε.
εἰ μὴ γὰρ ὅπως δουλεύω 'γὼ, τουτὶ ταχέως με διδάξεις,
οὐκ ἔστιν ὅπως οὐχὶ τεθνήξει, κὰν χρῇ σπλάγχχνων μ' ἀπέχεσθαι.

B4. ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ μέτωπον 655
καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ' ἀπὸ χειρὸς,
τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα

648. *μύλην ἀγαθὴν.*] The speaker had used the word *πεπᾶναι*, which, as already observed, is applicable to the softening of grain and the like. Pursuing the metaphor, he adds, "The ordinary softening process will prove unavailing against the extreme hardness of my disposition (unless indeed you can say something very much to the point): and therefore your only chance is to try the other mode of dealing with hard and intractable grain, and look out for a good new millstone wherewith to crush it." *εἰρεῖξαι* is the proper term for crushing corn in a hand-mill.

650. *χαλεπὸν.*] Philocleon has stated his case before the Arbitrators, and it is now Bdelycleon's turn. His argument consists, not of any criticism upon the law or upon the practice of the Athenian dicasteries, but of proof that the power obtained by the alliance of the demagogues and the dicasts is wielded exclusively for the benefit of the demagogues, and not in any way for the benefit of the dicasts. The two speeches may in fact be summed up in a very

few words. "Ours is a *μεγὰλὴ ἀρχή*," says Philocleon, "for all men, even the great demagogues themselves, are ready to court and to flatter us." "Yours is a *μεγὰλὴ δουλεία*," retorts Bdelycleon, "for the demagogues retain to themselves every substantial advantage, and leave you to penury and starvation."

652. *ὦ πάτερ ἡμέτερε Κρονίδη.*] Philocleon had concluded his panegyric oration by arrogating to himself the dignity and the attributes of Zeus. See the note on 621 supra. Bdelycleon therefore in opening his reply addresses him in the language with which Zeus is addressed by Athene in the Homeric poems, *ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων*, *Iliad* viii. 31, *Odyssey* i. 45, 81. But Philocleon interrupts him at once. "*Μὴ πατέριζε*," he says, "don't befather me: that will not avail you: what you have to do is to prove your case, and convince me that I am a slave." Bdelycleon accordingly drops the heroic style, and addresses his father as *ὦ παππίδιον*. This is better than the Scholiast's explanation, *ἐμελλεν εἰπεῖν, σοὶ πάντα*

- And therefore unless you can speak to the point, you must look for a millstone handy and good,
 Fresh hewn from the rock, to shiver and shock the unyielding grit of my resolute mood.
- Bd. Hard were the task, and shrewd the intent, for a Comedy-poet all too great
 To attempt to heal an inveterate, old disease engrained in the heart of the state.
 Yet, O dread Cronides, Father and Lord, ΠΗΛ. Stop, stop, don't talk in that father-me way,
 Convince me at once that I'm only a slave, or else I protest you shall die this day,
 Albeit I then must ever abstain from the holy flesh of the victims slain.
- Bd. Then listen my own little pet Papa, and smooth your brow from its frowns again.
 And not with pebbles precisely ranged, but roughly thus on your fingers count
 The tribute paid by the subject States, and just consider its whole amount ;

δυνατά ἐστίν, ὃ Ζεὺς καὶ διέκοψεν ὁ Φιλοκλέων. The observation of Conz that Κρονίδης means *stultus, fatuus*, like Κρόνος, Κρόνυπιος, Κρονίων ὄζων, is singularly unfortunate, since it was precisely by way of contrast to Κρονίδης the leader of the νεώτεροι θεοὶ that Κρόνος and its derivatives acquired that signification. Mitchell follows Conz, but Richter takes the correct view. πατέριζε is a word formed by way of response to the preceding πάτερ, just as in Thesm. 617 Cleisthenes retorts τί καρδαμίξεις to the excuse of Mnesilochus, ἔχθες ἔφαγον καρδαμα. With regard to the final syllable of ἡμέτερε Bruncck suggested, "Ultima producitur ante literas κρ anapaestorum licentiā." But as Porson (Suppl. Praef. Hec.) truly observes, "Non anapaestorum licentiā, ut putat Bruncckius, sed quod Homeri verba sunt, producitur ultima pronominis syllaba."

654. σπλάγχων μ' ἀπέχεσθαι.] ὅτι οἱ ἀνδροφόνου οὐ μεταλαμβάνουσι θυσίων.—Scholiast. For, until cleansed and purified in the appointed manner, every homicide was a μιάστωρ, a man defiled

and polluted with blood; excluded, therefore, from all social intercourse: much more from the holy sacrificial feasts of which none but the pure could partake, ἐκάς ἐκάς ἔστε βέβηλοι. See the note on Peace, 968. Lysias (contra Agorati. p. 137) says that Agoratus was expelled with ignominy from a religious procession, οὐ γὰρ δεῖν ἀνδροφόνου αὐτὸν εἶτα συμπεμπειν τὴν πομπὴν τῇ Ἀθηνῇ. And as to the general position of the fugitive homicide, see Müller's Eumenides, sections 50—63.

656. φαύως.] He wants merely a rough estimate, taken off-hand in round numbers: not a sum accurately worked out with counters, or, as we should say, with figures.

657. φόρον.] It is impossible now to ascertain with certainty the amount of the annual tribute paid by the Allies to Athens at the date of the Wasps. Under the original assessment of Aristides about the year B.C. 477 the money payment amounted to 460 talents a year (Thuc. i. 96). Before the commencement of the Peloponnesian War, B.C. 431, it had

κάξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς,
 πρυτανεία, μέταλλ', ἀγορὰς, λιμένας, μισθοὺς καὶ δημιόπρατα.
 τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται ἡμῖν. 660
 ἀπὸ τούτων νυν κατάρθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ,

reached the sum of 600 talents (Thuc. ii. 13). And it had doubtless been again largely augmented before B.C. 422. Many causes co-operated to this rapid increase. Allies who had formerly furnished only ships and men, had been brought, willingly or unwillingly, to contribute money instead: fresh tribute was exacted from conquered states, such for example as Cythera, which was required to pay four talents a year (Thuc. iv. 57); and even the money payments which Aristides had assessed appear to have been subsequently increased. It is said that the aggregate contributions ultimately amounted to a sum of 1300 talents, or upwards of 300,000*l.* a year (Plutarch, Aristides, cap. 24).

658. τέλη.] These various sources of revenue have been carefully and for the most part very satisfactorily investigated and explained by Boeckh (Public Economy of Athens, Book iii.) and Schömann (De Comitibus, Book ii. chap. 9). I differ, however, from those distinguished writers with respect to the words τέλη and ἑκατοστὰς, which seem to me intended to comprise all the ordinary Athenian revenues, and not to constitute mere items of revenue, co-ordinate with those enumerated in the following line. The items specified in line 659 are in my opinion explanatory of, and not super-added to, the τέλη and ἑκατοσταί. This distinction seems sufficiently indicated

by the presence of the definite article in the first line, and its omission from the second: and in truth the expression τέλη of itself includes all payments made to the state, nor are there any more familiar instances of τέλη than the market and harbour dues (ἀγοραὶ, λιμένες) mentioned in the following line. Cf. Acharnians, 896, and see the next note. The only ἑκατοστή too of which we have any information appears to have been a harbour duty. In the treatise de Republica Atheniensium (attributed to Xenophon), i. 17, it is said that in consequence of the resort of the Allies to the Athenian law-courts, the state acquired a larger revenue from the one-per-cent. in the Piræus, ἡ ἑκατοστή τῇ πόλει πλείων ἢ ἐν Πειραιεῖ. It would seem from the present passage that there were in fact other taxes of the same amount: unless (which is perhaps equally probable) Aristophanes includes in the word all percentages, εἰκοσταί, πεντηκοσταί, and the like, as opposed to payments of a definite sum, irrespective of the value of the article taxed.

659. πρυτανεία.] "Prytaneia, in which with the inaccuracy of a poet Aristophanes includes the fines."—Boeckh, *ubi supra*. Although I have translated πρυτανεία 'fees and fines,' I in no way assent to the justice of Boeckh's criticism, which rests wholly on what I consider the erroneous assumption that Aristophanes

And then, in addition to this, compute the many taxes and one-per-cents,
 The fees and the fines, and the silver mines, the markets and harbours and sales and rents.
 If you take the total result of the lot, 'twill reach two thousand talents or near.
 And next put down the Justices' pay, and reckon the sums they receive a year :

phanes is necessarily giving an exhaustive catalogue of the sources of Athenian revenue. The *πρυτανεία* or court fees which a litigant was bound to deposit before the suit commenced (see Clouds, 1136, 1255), became, in consequence of the resort of the Allies to the Athenian law-courts, no inconsiderable item in the imperial revenue. In the passage from the *De Rep. Ath.* referred to above, this increase in the *Prytaneia* is mentioned as the very first argument in favour of that stroke of Athenian policy, *πρῶτον μὲν ἀπὸ τῶν πρυτανείων τὸν μισθὸν δι' ἐνιαυτοῦ λαμβάνειν* (i. 16), where see Schneider's notes. The remaining items are sufficiently explained by Boeckh and Schömann. By *μέταλλα* we are to understand the income derived from the silver mines of Laurium (*Hdt.* vii. 144). See Boeckh's Dissertation appended to the English translation of his *Political Economy*, and Grote's *History of Greece*, chapter 39. On *ἀγορὰς* and *λιμένας* the Scholiast remarks, *τὰ ἀπὸ τῆς ἀγορὰς καὶ τῶν λιμένων ΤΕΛΗ ὑπομνησκει. Μισθοὶ* seem to be rents derived from public properties let out to farm or hire; whilst *δημιόπρατα* are the proceeds arising from the public sale of confiscated estates. In *Knights* 103, Cleon is represented as gorged with a hearty meal off *δημιόπρατα*.

660. *διαχάλα.*] In the seventh book of the *Anabasis*, i. 27, Xenophon is

endeavouring to dissuade the Ten Thousand from provoking the vengeance of Sparta. "For Athens," he says, "entered upon the Peloponnesian War with numerous fleets, and ample treasures, and a yearly revenue ἀπὸ τε τῶν ἐνδύμων καὶ ἐκ τῆς ὑπεροπίας of not less than 1000 talents: moreover, she was mistress of all the isles, and possessed many cities in Asia, and many more in Europe, and this very Byzantium where now we are: and yet she was vanquished by the Spartan confederacy, which was then less powerful than now." If Xenophon means to include, in his estimate of 1000 talents, the tribute from the Allies and subject cities (a point which does not seem to me quite certain), we must suppose either (1) that he is understating the amount, or (2) that Aristophanes is overstating it, or (3) that the revenue had doubled between B.C. 431 and B.C. 422. The first hypothesis may be considered out of the question, since Xenophon would have been on that particular occasion inclined to exaggerate rather than to understate the resources of Athens. Boeckh (iii. 19) is of opinion that the revenue had in fact very largely increased before the date of the Wasps. And see the note on 657 *supra*. Yet even so it is extremely probable that Aristophanes is to some extent overstating the actual amount.

ἔξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
γίγνεται ὑμῖν ἑκατὸν δῆπου καὶ πεντήκοντα τάλαντα.

ΦΙ. οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐρίγνεθ' ὁ μισθός.

ΒΔ. μὰ Δι' οὐ μέντοι. ΦΙ. καὶ ποῖ τρέπεται δὴ 'πειτα τὰ χρήματα τᾶλλα;

ΒΔ. ἐς τούτους τοὺς, οὐχὶ προδώσω τὸν Ἀθηναίων κολοσσυρτὸν, 666

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεὶ. σὺ γὰρ, ὦ πάτερ, αὐτοὺς
ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις περιπεφθεῖς.

καθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα

ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὴ κἀναφοβοῦντες, 670

δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω.

σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περιτρώγων.

οἱ δὲ ξύμμαχοι ὡς ἤσθηνται τὸν μὲν σύρφακα τὸν ἄλλον

ἐκ κηθαρίου λαγαρίζομενον καὶ τραγαλίζοντα τὸ μηδὲν,

σὲ μὲν ἡγοῦνται Κόννου ψήφον, τούτοισι δὲ δωροφοροῦσιν 675

ῦρχας, οἶνον, δάπιδας, τυρὸν, μέλι, σήσαμα, προσκεφάλαια,

662. ἔξ χιλιάσιν.] This was the actual number of the Heliasts. The subject is discussed in the Preface.

663. ἑκατὸν καὶ πεντήκοντα.] εἰς ἰ' μῆνας λογίζεται τὸν ἐνιαυτὸν, ὡς τῶν β' εἰς ἑορτὰς προχωρούντων.—Scholiast. The pay of 6000 dicasts would be 18,000 obols, or 3000 drachmæ, or 30 minæ, or exactly half a talent a day. Exclusive of holidays on which the courts would not sit, there were 300 working days in the year: and the aggregate yearly pay of the dicasts would therefore amount to 150 talents.

666. τοὺς οὐχί.] They go to your demagogues, he says: to those gentlemen who "will never betray the Athenian rabble, but will always fight for the Demus." He is referring to Philocleon's words *supra* 593. And compare Knights, 1341.

669. πεντήκοντα τάλαντα.] Not that the

demagogues appropriate these amounts out of the public funds: but that the subject states, terrified by their violence, and regarding them as the real motive power at Athens, seek to propitiate them, and win their protection, by gifts of money and goods. A notable instance of this sort of bribery is mentioned in the note to 35 *supra*. And in Peace, 644-6, Aristophanes reiterates the charge in pointed and forcible language.

672. ἀργελόφους.] ἀργέλοφοι τῆς μνηωτῆς οἱ πύδες, οὗς ποδεῶνας καλοῦσι.—Scholiast. All the great prizes, he means, are carried off by the demagogues: whilst you are well satisfied if you can get only the odds and ends, the scraps and leavings of the spoil.

673. σύρφακα.] σύρφαξ, like the Hebrew *hasaph-suph*, and (as Bergler remarks) the Latin *quisquiliæ*, signifies

Six thousand Justices, count them through, there dwell no more in the land as yet,
One hundred and fifty talents a year I think you will find is all they get.

PH. Then not one tithe of our income goes to furnish forth the Justices' pay.

BD. No, certainly not. PH. And what becomes of all the rest of the revenue, pray?

BD. Why, bless you, it goes to the pockets of those, *To the rabble of Athens I'll ever be true, I'll always battle away for the mob.* O father, my father, 'tis owing to you:

By such small phrases as these cajoled, you lift them over yourselves to reign.

And then, believe me, they soon contrive some fifty talents in bribes to gain,
Extorting them out of the subject states, by hostile menace and angry frown:

Hand over, they say, the tribute-pay, or else my thunders shall crush your town.

You joy the while at the remnants vile, the trotters and tips of your power to gnaw.

So when our knowing, acute allies the rest, the scum of the Populace, saw

On a vote-box pine, and on nothingness dine, and marked how lanky and lean ye grow,

They count you all as a Connas's vote, and ever and ever on these bestow

Wines, cheeses, necklaces, sesamè fruit, and jars of pickle and pots of honey,

a general undistinguished mob, the sweepings and refuse of the people. The words *τὸν ἄλλον* are used to exclude the ruling classes, but they seem also to convey a sort of contemptuous meaning: "the *residuum* of the populace."

674. *ἐκ κηθάριον.*] *κηθάριον πλέγμα* ἐστὶ *καυσκῶδες*, ἐπιτιθέμενον τῇ κληρωρίδι τῶν ψήφων.—Scholiast. The quaint phraseology of the line seems to indicate that it is either a quotation or a parody. The general meaning of the passage is as follows:—When the Allies perceive the demagogues wielding the real power of the state, and you the mass of the populace growing lanky and lean on a verdict-box funnel, and regaled upon nothing at all (that is to say, amusing yourselves with your diastic privileges, with barely sufficient to keep you from starvation), they make no account of *you*; but to the

demagogues they bring ὕρχας, οἶνον, κ.τ.λ.

675. *Κόννον ψήφον.*] Connas appears to be the dissolute musician described in Knights, 534, as consumed by perpetual thirst. He became a pauper, and according to the Scholiast the expression *Κόννου θρίον* was used as a synonym for anything absolutely valueless. Here Aristophanes unexpectedly substitutes *ψήφον* for *θρίον* (just as he had substituted *ψηφίσματα* for *μυστήρια* supra 378, and *μισθόν* for *κύλικα* supra 525), διὰ τὸ περὶ δικαστοῦ λέγειν, as if Philocleon could not be appropriately compared to anything but one of his own favourite *ψήφοι*. Some writers consider Connas identical with Connos the son of Metrobius, the διδάσκαλος μουσικῆς to Socrates: but this seems exceedingly doubtful.

676. ὕρχας.] *κεράμια ἀγγεῖα, ὑποδεκτικὰ ταρίχων, δῖο ὅτα ἔχοντα.*—Scholiast.

φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματά, πλουθυγίειαν
 σοὶ δ' ὦν ἄρχεις, πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ πιτυλεύσας,
 οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙ. μὰ Δι' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἀγλῖθας μετέπεμψα.
 ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων ἀποκναίεις. 681

ΒΔ. οὐ γὰρ μεγάλη δουλεία 'στὶν τούτους μὲν ἅπαντας ἐν ἀρχαῖς
 αὐτοὺς τ' εἶναι, καὶ τοὺς κόλακας τοὺς τούτων, μισθοφοροῦντας;
 σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾷς. οὗς αὐτὸς ἐλαύνων
 καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτίσω, πολλὰ πονήσας. 685
 καὶ πρὸς τούτοις ἐπιταττόμενος φοιτᾷς, ὃ μάλιστά μ' ἀπάγχει,
 ὅταν εἰσελθὼν μειράκιόν σοι καταπύγον, Χαιρέου υἱός,
 ὠδὶ διαβὰς, διακινηθεὶς τῷ σώματι καὶ τρυφερανθεὶς,
 ἥκειν εἶπη πρὶν κὰν ὥρᾳ δικάσονθ', ὡς ὅστις ἂν ἰώων
 ὕστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ κομίζειται. 690

677. πλουθυγίειαν.] A word apparently invented by Aristophanes to express the combination of all the elements of physical prosperity, "health of body and wealth of store." See Knights, 1091; Birds, 731; Suidas s. v. It is humorously introduced in this place as the sum and crown of the offerings made by the allies to the demagogues.

678. ὦν ἄρχεις οὐδεὶς.] None of your subjects, none of those whom you toiled by land and by sea to make your subjects, πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ πιτυλεύσας. Ὑγρᾷ is, as Mitchell notes, an Homeric word for the sea, ἐπὶ τραφερὴν τε καὶ ὑγρὴν, "over moist and dry." And πιτυλεύσας is in strictness, of course, applicable to ἐφ' ὑγρᾷ only, πίτυλος being properly the measured beat of the oar in the water (ἡ κατάβολη τῆς κώπης, Schol. κυρίως ὁ ἀπὸ τῶν ἐρεσσομένων κωπίων γινόμενος θόρυβος, Schol.

Æsch. Sept. 855), though frequently used of any quick regular repeated motion. See Bp. Monk, Hipp. ad fin.; Bp. Blomf., Æsch. Sept. 855.

680. ἀγλῖθας.] αἱ κεφαλαὶ τῶν σκορόδων. Εὐχαρίδης δὲ ὄνομα σκοροδοπώλου.—Scho-liast. Philocleon admits that his subjects do not supply him with garlic-heads: when he wants any he has to buy them at the greengrocer's.

681. τὴν δουλείαν.] These words are appended by way of explanation to αὐτῇν. Compare Peace, 2, δὲς αὐτῷ, τῷ κακίστ' ἀπολουμένῳ.

682. μεγάλη δουλεία.] The epithet is thrown in by way of retort to Philocleon's twice-repeated challenge, Ἀρ' οὐ ΜΕΓΑΛΗΝ ἀρχὴν ἄρχω; supra 575, 619.

684. ἀγαπᾷς.] It was by the exertions of citizens like yourself, Bdelycleon means, as sailors and soldiers in her fleets and armies, that Athens acquired

Rugs, cushions, and mantles, and cups, and crowns, and health, and vigour, and lots of money
 Whilst you! from out of the broad domain for which on the laud and the wave you toiled,
 None gives you so much as a garlic head, to flavour the dish when your sprats are boiled.

PH. That's true no doubt, for I just sent out, and bought, myself, from Eucharides three;
 But you wear me away by your long delay in proving my bondage and slavery.

BD. Why is it not slavery pure and neat, when these (themselves and their parasites too)
 Are all in receipt of their pay, God wots, as high officials of state: whilst you
 Must thankful be for your obols three, those obols which ye yourselves have won
 In the battle's roar, by-sea and by shore, 'mid sieges and miseries many a one.
 But O what throttles me most of all, is this, that under constraint you go,
 When some young dissolute spark comes in, some son of a Chæreas, straddling—so
 With his legs apart, and his body poised, and a mincing, soft, effeminate air,
 And bids you Justices, one and all, betimes in the morn to the Court repair,
 For that any who after the signal come shall lose and forfeit their obols three.

her imperial revenue:—yet your whole share in it consists of this paltry *τριώβολον*, and this you receive as a favour, and are only too happy to get it; whilst all the rest of the revenue is consumed by the demagogues and their parasites (such as Theorus and his fellows), who contributed nothing to its acquisition.

685. *πεζομαχῶν*.] Observe the alliteration in this verse. It is, however, no doubt unintentional. The trick so common in the Roman dramatists of appealing to the ear by the jingle of words, either commencing with the same letter ("non potuit paucis plura plane proloqui," Plautus, Men. ii. 1. 27) or having similar terminations, belongs to a much later date, and is quite foreign to the vigorous thought and energetic rhythm of Aristophanic comedy.

686. *εἰσελθόν*.] Not, I think, *domum tuam ingressus*, as Brunck translates it,

and as it is universally rendered. I take *εἰσελθόν* to mean "came forward in the Assembly," and *εἴπη*, "moved a resolution," as supra 595, and passim. I imagine that by some recent order of the Assembly, the court-doors, *κιγκλίδες*, were to be closed so soon as proceedings commenced, and no dicast to be admitted afterwards. See infra 775 and 892. And thus we see the full meaning of *ἐπιταττόμενος* in the preceding verse. "You are not even your own masters," says Bdelycleon, "free to attend at what hour you choose: you are under orders: you *must* go before proceedings commence, or lose even your miserable pittance." Of the person here described as *Χαιρέου υἱός*, nothing is known. The Scholiast says, *οἶον οὐδὲ γνήσιος πολίτης: τὸν γὰρ Χαιρέαν Εὐπολὶς ἐν Βάπταις ὡς ξένον κομῶδει*.

690. *σημείον*.] When the hour for the opening of a court or assembly arrived,

αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμὴν, καὶ ὕστερος ἔλθῃ
καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ,
ἢν τίς τι διδῷ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα δὴ ὄντε
ἐσπουδάκατον, καὶ ὥς πρίονθ' ὁ μὲν ἔλκει, ὁ δ' ἀντεδέδωκε· 694
σὺ δὲ χασκάξεις τὸν κωλακρέτην· τὸ δὲ πραττόμενόν σε λέληθεν.

ΦΙ. ταυτί με ποιοῦς; οἱμοι, τί λέγεις; ὥς μου τὸν θίνα ταράττεις,
καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι χρῆμά με ποιεῖς.

ΒΔ. σκέψαι τοίνυν ὥς ἐξόν σοι πλουτεῖν καὶ τοῖσιν ἅπασιν,
ὑπὸ τῶν αἰὲ δημιζόντων οὐκ οἶδ' ὅποι ἐγκεκύκλησαι
ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς, 700
οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις, ἀκαρῇ. καὶ τοῦτ' ἐρίῳ σοι
ἐνστάζουσιν κατὰ μικρὸν αἰεὶ, τοῦ ζῆν ἔνεχ', ὥσπερ ἔλαιον.
βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὧν εἶνεκ', ἐρώ σοι,

a signal, σημεῖον, was hoisted over the place of meeting. Its exact form is unknown, but it is generally supposed to have been a lofty pole or standard of some sort. See Schömann, De Comitibus, i. 13. Probably loiterers would delay their coming until they actually saw the signal up; and hence the necessity for some such regulation as that mentioned in the preceding note, to secure a more punctual attendance. In Thesmoph. 277 (to which Bergler refers), Mnesilochus is adjured to make haste to the meeting, ὥς τὸ τῆς ἐκκλησίας σημεῖον ἐν τῷ Θεσμοφορείῳ φαίνεται. As to the loss of the τριώβολον ἐκκλησιαστικόν in later times by unpunctual attendance at the ἐκκλησία, see Ecclesiastusæ, 289, and following verses.

691. συνηγορικόν.] This appears to have been a retaining fee, paid to the ten συνήγοροι appointed as public prosecutors. Of course the συνήγορος might

come ὕστερος τοῦ σημείου: it was sufficient if he was present when the case in which he was engaged was called on.

692. τῶν ἀρχόντων ἐτέρῳ.] Another official: one of those whom you ἄρχειν αἰρεῖσαντοῦ, supra 668; that is, I suppose, another advocate. Posts such as these seem to have been filled by the smaller demagogues. See the note on 592 supra.

694. πρίονθ'.] Like two men sawing. Bdelycleon is endeavouring to disgust his father with his diacastic duties, by pointing out the humiliating position in which the diacasts are occasionally placed. "It often happens," he says, "that the advocates have arranged the whole matter beforehand, they have agreed what your decision shall be: the discussion in court is a mere sham battle: as one pulls the other gives way, just like two men in a sawpit; until they arrive at the result desired and intended

Yet come as late as he choose himself, he pockets his drachma, "Counsel's fee."
And then if a culprit give him a bribe, he gets his fellow the job to share,
And into each other's hands they play, and manage together the suit to square.
Just like two men at a saw they work, and one keeps pulling, and one gives way.
While you at the Treasurer stare and gape, and never observe the tricks they play.

PH. Is THAT what they do! O can it be true! Ah me, the depths of my being are stirred,
Your statements shake my soul, and I feel, I know not how, at the things I've heard.

BD. And just consider when you and all, might revel in affluence, free as air,
How these same demagogues wheel you round, and cabin and coop you, I know not where.
And you, the lord of such countless towns, from Pontus to Sardo, nought obtain
Save this poor pittance you earn, and this they dole you in dribblets, grain by grain,
As though they were dropping oil from wool, as much forsooth as will life sustain.
They MEAN you all to be poor and gaunt, and I'll tell you, father, the reason why.

by both. You fancy that you are yourselves deciding the case: when, in fact, the decision has been predetermined for you."

695. *κωλακρέτην*.] The Colacretæ were the officers to whom was entrusted the duty of paying the dicastic fees: *infra* 724; Birds, 1541. That the name is properly spelt *κωλακρέται* and not *κωλαγρέται* seems plain from the inscription on the Cyzicene Marble. See Ruhnken's *Timæus*, *sub voc.*

696. *τὸν θῖνα παράττεις*.] *ἐκ βυθοῦ με κινεῖς. ἀντὶ τοῦ τὴν καρδίαν*.—Scholiast.

699. *δημιζόντων*.] The people's men: a newly coined word, formed, as Bothe says, like *πατέριζε* *supra* 652, and therefore meaning persons *qui nil nisi populum crepant*: or, as Mitchell observes, by analogy to such words as *μηδίζευ*, *φιλιππίζευ*, and the like.

700. *Πόντου μέχρι Σαρδοῦς*.] From Pontus to Sardinia: that is to say, throughout the entire Hellenic world,

from the extreme east to the extreme west.

701. *τοῦθ' ὁ φέρεῖς*.] Not his *ιμάτιον*, as the Scholiast, Florent Chretien, and Richter strangely suppose, but the *τριώβολον*, the dicastic pay, as Mitchell rightly interprets it. Cf. *infra* 1121, *μὴ φέρειν τριώβολον*.

702. *ἐνστάζουσιν*.] *ἀπὸ μεταφορᾶς τῶν τὰ ὕδα ἀλγούντων, καὶ δι' ἐρίου ἐπισταζομένων ἔλαιον κατὰ βραχύ*.—οἱ γὰρ κατὰ μικρὸν βουλούμενοι βάλλειν ἐρίῳ ἐνστάζουσι.—Scholiast. A somewhat different mode of conveying liquids by means of wool is mentioned by Plato, *Symposium*, cap. 3. "If wisdom," says Socrates to Agathon, "could flow from one person into another by mere physical contact, just as water will flow from one vessel into another by means of wool, διὰ τοῦ ἐρίου, then I should like of all things to sit next you, Agathon: for I am sure that I should soon be full of the most ample and lovely wisdom."

ἵνα γιγνώσκῃς τὸν τιθασευτήν· κἀθ' ὅταν οὗτός γ' ἐπισίξῃ,
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπιπηδᾷς. 705
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν ἂν.
 εἰσὶν γε πόλεις χίλιαι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν·
 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἐκάστη,
 δύο μυριάδες τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγίοις
 καὶ στεφάνοισιν παντοδαποῖσιν καὶ πύῳ καὶ πυριάτῃ, 710
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίου.

704. ἐπισίξῃ.] ἐπισίξιν is to utter the
 sibilation which sets on a dog to fight.
 Brunck refers to Theocritus, vi. 29, σίξα
 (so Ruhnken for σῖγα) δ' ἵλακτεῖν νιν καὶ
 τᾷ κννί, "I incited the dog to bark at
 her." ἐπιρρύξας has the like meaning,
 as Brunck also observes, citing Hesychius,
 ἐπιρρύξιν κύνας, ἐπαφίεναι καὶ παρορμᾶν.

[The fire] perchance will sparkle in your eyes,
 And like a dog that is compelled to fight,
 Snatch at the master that doth tarre him on.

Bergler refers to Olynth. iii. p. 37, a
 passage which bears a very striking
 resemblance to this speech of Bdelycleon.
 "'Tis those who transact the affairs of
 state," Demosthenes says, "that get the
 whole advantage, while you the Demus
 fill but a servant's position, content,
 ἀγαπῶντες, and gratified if they do but
 allow you free entrance to the spectacles
 and public games, giving you what was
 your own before. οἱ δ' ἐν αὐτῇ τῇ πόλει
 καθεῖρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ
 τιθασεύουσι χειροῆθεις αὐτοῖς ποιοῦντες.
 Follow my advice," he adds, "and you
 will secure great and ample benefits, and
 get rid of these miserable doles, which are
 like the driblets of food allowed to the
 sick, enough to keep them from dying,
 but not enough to give them strength."

So also the Scholiast here, ἀπὸ τῆς
 ἐπιφθέγγεως οὖν ἐπισίξιν καὶ τὸ ἐπιρρύξαι
 ἐφορμήσαι ὁμοίως τῇ φωνῇ. ἐπιρρύξαι, how-
 ever, is formed not from the sibilant S,
 but from the canina litera R. Our old
 writers called it "to tarre a dog on,"
 whence possibly the name "terrier."
 Shakespeare's King John, iv. 1,

707. χίλιαι.] This is probably not
 intended as an exact computation: the
 poet is speaking in round numbers, τῷ
 ἀπηρτισμένῳ ἀριθμῷ ἐχρήσατο, as the
 Scholiast says: but nevertheless the
 statement is believed to come very near
 the mark. See Boeckh, iii. 16. The
 20,000 Athenians for whom provision is
 thus to be made, are by Colonel Leake
 (Attica, App. 21), Boeckh (i. 7), and
 others supposed to include the entire
 number of Athenian citizens. I cannot
 agree in this view, or think it likely that
 Aristophanes would comprehend the
 wealthy and ruling classes in his gigantic
 system of outdoor relief. He himself
 in Eccl. 1132 reckons the number of
 Athenian citizens as "over 30,000;"
 agreeing with Hdt. v. 97, and appa-

They want you to know your keeper's hand ; and then if he hiss you on to fly
 At some helpless foe, away you go, with eager vehemence ready and rough.
 Since if they wished to maintain you well, the way to do it were plain enough.
 A thousand cities our rule obey, a thousand cities their tribute pay,
 Allot them twenty Athenians each, to feed and nourish from day to day,-
 And twice ten thousand citizens there, are living immersed in dishes of hare,
 With creams and beestings and sumptuous fare, and garlands and coronals everywhere,
 Enjoying a fate that is worthy the state, and worthy the trophy on Marathon plain.

rently) with Plato, Symposium, cap. 3; Axiochus, 369 A. Other writers, it is true, put the number at 20,000 (Demosthenes contra Aristogit. Or. i. 785; Plutarch, Lyeurg. Orat. vit. 34; Ath. vi. cap. 103): but these are all referring to a later period, when the population of Athens was no longer at its height. And I cannot doubt that at the date of the Wasps the number of Athenian citizens (in the estimation of Aristophanes at least) considerably exceeded 20,000. And see the note on 718 infra.

709. *ἔζων ἐν πᾶσι λαγῶσι.*] We should certainly have expected *ἄν* here, and Dawes (Misc. Crit. 275) accordingly substitutes that particle for *ἐν*. But this alteration, though supported by some of the inferior MSS., seems quite inadmissible. The phrase *ἔζων ἐν πᾶσι λαγῶσι* is essentially different from that with which Dawes compares it, *τῷ ζῶσι*; ΣΙΑ. *Γάλακτι καὶ τυροῖσι καὶ μήλων βορᾷ* (Eurip. Cyclops, 121). Like *ἐν πᾶσι βολίτοις* in Ach. 1026, it is a parody on the common phrase *ἐν πᾶσιν ἀγαθοῖς*, and signifies, not the food *by* which life is sustained, but the luxury *in the midst of* which it is passed. Dobree's suggestion, to change *μυριάδες* into *μυριάδ' ἄν*, is less open to

objection: but I am myself inclined to think that the *ἄν* is purposely omitted, in order to present a more vivid picture, as of an actual reality, and not a mere possible contingency. As to *λαγῶα* and *πνὸς*, see the note on Peace, 1150.

711. *τοῦ Μαραθῶνι τροπαίου.*] The plains of Marathon were covered with memorials of the great battle (Pausanias, Attica, 32). There were two mounds or barrows erected over the dead, one for the citizens, another for the Plataeans and for the slaves. The barrow over the Athenian citizens still stands, a conspicuous and solemn object, upon the solitary plain (Wordsworth's Athens and Attica, chap. vi.): it is about thirty feet high, and 200 yards round; and in the light sandy mould of which it is composed travellers still find arrow-heads of brass and flint, the broken relics of the invader's weapons (Dodwell's Tour, ii. 159; Leake's Demi, ii. 100). Some vestiges too remain of the other barrow; and there are various monumental ruins, comprising probably the separate *μνημα* Μιλτιάδου and the *στῆλαι* upon which were recorded the names and tribes of the Athenian dead. The *τροπὴν* itself was an edifice *λίθου λευκοῦ* (Pausanias ubi supra): and

νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν μισθὸν ἔχοντι.

ΦΙ. οἶμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχέεται,
καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη μαλθακός εἰμι.

ΒΔ. ἀλλ' ὅποταν μὲν δέίσωσ' αὐτοῖ, τὴν Εὐβοίαν διδώσιν 715
ὑμῖν καὶ σίτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους
ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρῶην πέντε μεδίμνους,
καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοῖνικα, κριθῶν.

ὦν εἶνεκ' ἐγὼ σ' ἀπέκλειον αἰεὶ,
βόσκειν ἐθέλων καὶ μὴ τούτους 720
ἐγχάσκειν σοι στομφάζοντας.

καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
ὅ τι βούλει σοι,
πλὴν κωλακρέτου γάλα πίνειν.

its remains are still believed to exist in a ruin called Pyrgo, found about 500 yards north of the great barrow, and consisting "of the foundation of a square monument constructed of large blocks of white marble" (Leake, ii. 101). That trophy was the proudest heirloom of Athenian glory. Themistocles (Plutarch, cap. 3) declared that the thought of it would not let him sleep. Aristophanes appeals to it again, and always as striking the deepest chord of Athenian patriotism, Knights, 1334; Lysistrata, 285. And cf. Plato, Menexenus, caps. 10 and 16.

712. ἐλαολόγοι.] Olive-pickers. εὐτε-
λεῖς γὰρ οἱ τὰς ἐλαίας μισθοῦ συνάγοντες.
—Scholiast. It is probable that many from the neediest classes went out to take part in the olive-picking of Attica, as in the hop-picking and harvest with ourselves. And the dicasts, compelled to resort to the Colacretæ for their

three obols, are likened by Bdelycleon to these destitute hirelings, crowding on after the man who is to pay them their wages.

714. τὸ ξίφος.] παίζει, ἐπειδὴ ξίφος ἤτησε καὶ ὀρᾷ ἐαυτὸν κατακρατηθέντα.
—Scholiast. This observation of the Scholiast strongly confirms the arrangement adopted 522 supra, where see the note.

715. δίδωσιν.] Are for giving; *verbis dant*, as Bergler says. The statements in the text might reasonably be considered mere vague and general satire; but in M. Boeckh's opinion (i. 15) they rest on a real historical basis. It appears from Philochorus (cited by the Scholiast) that some hostile proceedings had been undertaken against Eubœa a year or two before the date of the Wasps; and the popular leaders may have proposed to allot a portion of the Eubœan territory to κληροῦχοι (as Peri-

Whilst now like gleaners ye all are fain to follow along in the paymaster's train.

PHIL. O what can this strange sensation mean, this numbness that over my hand is stealing?
My arm no longer can hold the sword: I yield, unmanned, to a womanish feeling.

BDEL. Let a panic possess them, they're ready to give Eubœa at once for the State to divide,
And engage to supply for every man full fifty bushels of wheat beside.

But five poor bushels of barley each is all that you ever obtained in fact,
And that doled out by the quart, while first they worry you under the Alien Act.

And therefore it was that I locked you away

To keep you in ease; unwilling that these

With empty mouthings your age should bilk.

And now I offer you here to-day

Without any reserve whatever you please,

Save only a draught of—Treasurer's milk.

cles had done many years before): and at the same time to gratify the people with one of those public distributions of corn, which were not uncommon either at Athens or at Rome (see Boeckh *ubi supra*). If so, the project seems to have been abandoned; and a smaller largess recently (*πρώην*) made, in lieu of the great distribution originally contemplated. *κατὰ* is at the rate of, as *supra* 669.

718. *ξενίας φεύγων.*] *τοιούτων ἐστὶ παρόσον ἐν ταῖς διανομαῖς τῶν πυρῶν ἐξητάζοντο πικρῶς οἱ τε πολῖται καὶ μὴ, ὥστε δοκεῖν ξενίας φεύγειν εἰς κρίσιν καθισταμένους.*—Scholiast. No one was entitled to share in these public distributions, unless he were an Athenian citizen; and his claim (Bdelycleon means) was as rigorously investigated, and as harshly contested as if he were a defendant to a *ξενίας γραφή*, a prosecution for unlawfully exercising the rights of citizenship. and one which (according to the anony-

mous author of the Greek Life of Aristophanes) was thrice brought by Cleon against Aristophanes himself. For the rigour with which claims to share in these distributions were disputed, Mitchell refers to Plutarch, Pericles, cap. 37, where out of about 19,040 claimants (not representing, I apprehend, the entire number of citizens, but answering to the 20,000 mentioned in 709 *supra*) about 5000 were disqualified as *νόθοι*; and, says Plutarch, *πολλοὶ ἀνεφύοντο δίκαι τοῖς νόθοις, πολλοὶ δὲ καὶ συνοφαντήμασι περιέπιπτον*. The same story is narrated by the Scholiast here.

719. *ἀπέκλειον.*] This is an answer to Philocleon's remonstrance, *σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλείεις*, *supra* 601.

724. *κολακρέτου γάλα.*] *τὸν δικαστικὸν μισθόν.*—Scholiast. Philocleon had refused *ὀρνίθων γάλα* *supra* 508. He may now have whatever he will, except *κολακρέτου γάλα*.

ΧΟ. ἡ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, 725
οὐκ ἂν δικάσαις. σὺν γὰρ οὖν νῦν μοι νικᾶν πολλῶ δεδόκησαι
ὥστ' ἤδη τὴν ὀργὴν χαλάσας τοὺς σκίπωνας καταβάλλω.

ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,

πιθοῦ πιθοῦ λόγοισι, μῆδ' ἄφρων γένει,

μῆδ' ἀτενὴς ἄγαν ἀτεράμων τ' ἀνὴρ.

730

εἴθ' ὄφελέν μοι κηδεμῶν ἡ ξυγγενῆς

εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει.

σοὶ δὲ νῦν τις θεῶν

παρὼν ἐμφανῆς

ξυλλαμβάνει τοῦ πράγματος,

καὶ δῆλός ἐστιν εὖ ποιῶν

735

σὺν δὲ παρὼν δέχου.

ΒΔ. καὶ μὴν θρέψω γ' αὐτὸν παρέχων

ὅσα πρεσβύτη ξύμφορα, χόνδρον

λείχειν, χλαῖναν μαλακὴν, σισύραν,

πόρνην, ἥτις τὸ πέος τρίψει,

καὶ τὴν ὀσφύν.

740

ἀλλ' ὅτι σιγᾷ κοῦδὲν γρύζει,

τοῦτ' οὐ δύναται με προσέσθαι.

725.] The Arguments are over, and the Arbitrators proceed to deliver their decision. The Scholiast refers to the maxim *μηδὲ δίκην δίκης πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς*, which is very frequently quoted by ancient writers, and is usually attributed to Phocylides; see Bergk's *Poetae Lyrici*, Pseudo-Phocylideæ, line 87. The maxim was embodied in the judicial oath, τὸν ὅρκον, says Demosthenes at the commencement of his oration *De Corona*, ἐν ᾧ καὶ τοῦτο γέγραπται, τὸ ὁμοίως ἀμφοῖν ἀκροάσασθαι. Bergler cites Eurip. *Heraclidae*. 180; *Andromache*, 957; and *infra* 919; also the oath given in *Dem. contr.*

Timoer, which is now however generally supposed to be spurious. "You should not pin your entire faith upon the Accuser," says Theodoret, *Hist. Eccl.* i. 33; "you should keep one ear for the Accused," ἀλλὰ θατέραν ταῖν ἀκοαῖν τῷ κατηγοροῦμένῳ φυλάττειν.

726. *δεδόκησαι*.] *You are adjudged the victor*. Such is our decision, οὕτως ἡμῖν δέδοκται. The Arbitration is now concluded, and the Arbitrators are henceforth the staunch friends and supporters of Bdelycleon.

727. *σκίπωνας*.] The Scholiast explains this word by τὰς βακτηρίας,

CR. 'Twas a very acute and intelligent man, whoever it was, that happened to say,
Don't make up your mind till you've heard both sides, for now I protest you have gained the fray.
 Our staves of justice, our angry mood, for ever and ever aside we lay,
 And we turn to talk to our old compeer, our choir-companion of many a day.

Don't be a fool: give in, give in,
 Nor too perverse and stubborn be;
 I would to Heaven my kith and kin
 Would show the like regard for me.
 Some deity, 'tis plain, befriends
 Your happy lot, believe, believe it;
 With open arms his aid he sends,
 Do you with open arms receive it.
 BDEL. I'll give him whatever his years require,
 A basin of gruel, and soft attire,
 And a good warm rug, and a handmaid fair,
 To chafe and cherish his limbs with care.
 —But I can't like this, that he stands so mute,
 And speaks not a word nor regards my suit.

meaning, I suppose, the dicastic staves.

728. *συνθιασῶτα*.]. One of the same band, troop, or body of worshippers. Plutus, 508. It is very frequently employed by ecclesiastical writers to denote persons of the same creed or party.

733. *παρών*.] *παρών*, like the Latin *præsens*, is used of the present interposition of the deity by direct agency, or by visible manifestation. In line 735 it is with some humour transferred to the corresponding attitude to be assumed by the recipient of the divine favour.

738. *σισύραν*.] A thick woolly wrap, in Aristophanes generally mentioned as a luxurious and somewhat effeminate article (Clouds, 10; infra 1138; Birds,

122; Lys. 933; Frogs, 1459; Eccl. 840): but elsewhere used of the shaggy garb of the peasant. See Ruhken's *Timæus* sub voc.; Seiler on Alciphron, iii. 26.

742. *προσέσθαι*.] *προσέσθαι* is the 2nd aorist middle of *προσίστημι*, and means "to recommend itself to," "to please," "to attract" (*ἐφέλκισσθαι*, Suidas s. v.). Two passages are cited in which the word bears the same meaning, *ἐν δ' οὐ προσιέραι με*, Knights, 359; and *τῶν μὲν δὴ οὐδὲν προσιέρό μιν*, Hdt. i. 48. It is more commonly used in the converse sense "to take to," "to be pleased with," as *τὸ ὑπαίτιον εἶναι τινι οὐ πάνυ προσίεμαι*, Xen. Mem. ii. 8. 5, and frequently elsewhere. The double usage arises from the double aspect in which

- ΧΟ. νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς
 'τότ' ἐπεμαίνετ'· ἔγνωκε γὰρ ἀρτίως,
 λογίζεται τ' ἐκεῖνα πάνθ' ἁμαρτίας 745
 ἂ σοῦ κελεύοντος οὐκ ἐπείθετο.
 νῦν δ' ἴσως τοῖσι σοῖς
 λόγοις πείθεται,
 καὶ σωφρονεῖ μέντοι μεθι-
 στὰς ἐς τὸ λοιπὸν τὸν τρόπον
 πιθόμενός τέ σοι.
- ΦΙ. ἰώ μοί μοι.
- ΒΔ. οὗτος, τί βοᾷς ;
- ΦΙ. μὴ μοι τούτων μηδὲν ὑπισχνού. 750
 κείνων ἔραμαι, κείθι γενοίμαν,
 ἵν' ὁ κήρυξ φησὶ, τίς ἀψήφι-
 στος ; ἀνιστάσθω.
 κἀπισταίην ἐπὶ τοῖς κημοῖς
 ψηφιζομένων ὁ τελευταῖος. 755

we may regard the relation subsisting between the mind which is pleased, and the object which pleases it; and corresponds very closely to the double usage of

our English word *to like*, which means either "to be pleased with" or "to please," as in Shakespeare's *Two Gentlemen of Verona*, iv. 2,

HOST. How do you, man? the music *LIKES* you not.

JULIA. You mistake: the musician *LIKES* me not.

745. ἐκεῖνα πάνθ' ἁμαρτίας.] I do not see how this passage can possibly bear the meaning attributed to it by Brunck and others, "criminique sibimet ipse vertit, quæcunque tu illum hortatus es,

se iis obsecutum non fuisse." It seems to me that the Chorus are referring to the thesis proposed by Bdelycleon for the contest which has just terminated,

ἀναδιδάξεν ὁλομαί σ' ὡς ΠΑΝΤΑ ΤΑΥΘ' ἈΜΑΡΤΑΝΕΙΣ.

supra 514, where see the note. He has taken himself to task, they mean, as to those pursuits on which he formerly doted: for he is now awake to the truth, and reckons all those pursuits to be errors which he would not, at your bid-

ding, admit to be so. He recognizes the truth of the charges which he formerly denied, and which you undertook to prove. This speech of the Chorus is antistrophical to the preceding one, 729—736.

- CHOR. 'Tis that his soberer thoughts review
 The frenzy he indulged so long,
 And (what he would not yield to you)
 He feels his former life was wrong.
 Perchance he'll now amend his plan,
 Unbend his age to mirth and laughter,
 A better and a wiser man
 By your advice he'll live hereafter.
- PHIL. O misery! O misery!
- BDEL. O father, why that dolorous cry?
- PHIL. Talk not of things like these to me!
Those are my pleasures, there would I be
Where the Usher cries
Who has not voted? let him arise.
 And O that the last of the voting band
 By the verdict-box I could take my stand.

750. μή μοι τούτων μηδὲν ὑπισχνού.] Philocleon at length breaks his tragic silence, and gives utterance to a cento of scraps from the Hippolytus Velatus, Alcestis, Bellerophon, and probably other Plays of Euripides. The Scholiast's gloss ἐξ Ἰππολύτου Εὐριπίδου properly belongs to the line before us, and refers no doubt to that lost play which the grammarians

cite under the name of the Ἰππόλυτος καλυπτόμενος. By the word τούτων Philocleon is alluding to the ὅσα πρεσβύτερ' ἔύμφορα which Bdelycleon had enumerated above: whilst κείνων in the next line refers to the pleasures of a dicastic life.

751. κείνων ἔραμαι.] This is parodied, as Bergler observes, from Alcestis, 884,

κείνων ἔραμαι, κείν' ἐπιθυμῶ
 δῶματα ναλεῖν.

There are no grounds for drawing down to this line the gloss cited in the preceding note (see Wagner on Hippol. Fragm. 19): the words μή μοι τούτων μηδὲν ὑπισχνού are clearly of tragic origin; while the present line is found not in the Hippolytus, but in the Alcestis. Valcknaer's suggestion that the words κείνων

ἔραμαι, κείθι γενοίμαν were the original form of Hipp. 230, and Porson's that they have dropped out from between Hipp. 216 and 217, are alike unnecessary and improbable.

754. καπισταίνην.] The copula connects ἐπισταίνην with γενοίμαν.

σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή ;
 πάρες, ὦ σκιερά. μὰ τὸν Ἡρακλέα,
 μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς
 κλέπτοντα Κλέωνα λάβοιμι.

BΔ. ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ. 760

ΦΙ. τί σοι πίθωμαι ; λέγ' ὅ τι βούλει, πλὴν ἑνός.

BΔ. ποίου ; φέρ' ἴδω. ΦΙ. τοῦ μὴ δικάζειν. τοῦτο δὲ
 "Αἰδῆς διακρινεῖ πρότερον ἢ 'γὼ πείσομαι.

BΔ. σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
 ἐκέισε μὲν μηκέτι βιάδιζ', ἀλλ' ἐνθάδε 765
 αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις.

ΦΙ. περὶ τοῦ ; τί ληρεῖς ; BΔ. ταῦθ', ἅπερ ἐκεῖ πράττεται.
 ὅτι τὴν θύραν ἀνέφξεν ἡ σηκὺς λάθρα,
 ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.
 πάντως γε καὶ ταῦτ' ἔδρας ἐκάστοτε. 770
 καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχη

756. σπεῦδ', ὦ ψυχή.] Philocleon is carried away by his vivid recollection of the familiar scene in the dicastery, and acts it over again in imagination. The line is apparently a parody of some passage wherein a Tragic hero is apostrophizing his own soul, and inciting it to deeds of daring. "Where hast thou been, my heart?"—Shakespeare's *Ant.* and *Cleo.* iii. 11. Compare *Acharnians*, 483—9. But I take the expression, as adopted by Philocleon, to be addressed not to his soul, but to his vote, which he calls by that endearing appellation, *ζωὴ καὶ ψυχή*, *anima mea*. He pictures himself standing over the verdict-box, and about to deposit his vote. He has prolonged the enjoyment until all the rest have voted, and he still toys with his vote, as reluctant to part with it. First

he exhorts it to make haste, as the *κήρυξ* is about to close the voting: then he pretends to lose it, and fumbles for it: finally he throws it in, with resolute energy. The words *ποῦ μοι ψυχή* imply that the action of Philocleon is arrested by his momentary inability to find the object required: the epithet *σκιερά*, as applied to the vote, means that it is lost in some obscure place.

757. *πάρες, ὦ σκιερά.*] The Scholiast observes that these words are taken from the Bellerophon, and they are plainly part of the anapaestic system which is spoken by Bellerophon as he gradually rises from the earth, and which is parodied at some length in the *Peace*. See the note on *Peace*, 73. The passage here cited is

On, on, my soul! why, where is she gone?
 Hah! by your leave, my shadowy one!
 Zounds, if I catch when in Court I'm sitting
 Cleon again a theft committing!

BDEL. O father, father, by the Gods comply.

PHIL. Comply with what? name any wish, save one.

BDEL. Save what, I prithee? PHIL. Not to judge, but that
 Hades shall settle ere my soul comply.

BDEL. Well but if these are really your delights,
 Yet why go *There*? why not remain at home
 And sit and judge among your household here?

PHIL. Folly! judge what? BDEL. The same as *There* you do.
 Suppose you catch your housemaid on the sly
 Opening the door: fine her for that, one drachma.
 That's what you did at every sitting *There*.
 And very aptly, if the morning's fine,

πάρες, ὡ σκιερὰ φυλλὰς, ὑπερβῶ
 κρηναῖα νάπη' τὸν ὑπὲρ κεφαλῆς
 αἰθέρ' ἰδέσθαι σπεύδω.

"Suffer, O shadowy foliage, that I
 ascend up above the watered glades."

758. μὴ νῦν.] The time for delay is
 over, and Philocleon throws in his vote
 of condemnation with energy and de-
 cision. He is not yet weaned from his
 love of the dicasteries, but he is, at all
 events, alienated from Cleon, and avows
 his determination to show him no
 mercy when next he is brought before
 them on a charge of peculation. The
 words μὴ λάβοιμι (like our "don't let me
 catch") imply a menace. ἀπειλεῖ κατα-
 δικάσειν τὸν Κλέωνα, says the Scholiast,
 εἰ λάβοι αὐτὸν ἐγκαλούμενον περὶ κλοπῆς.
 As to κλέπτοντα cf. infra 928, 1227;
 Knights 1127, and passim.

763. "Αἰδῆς κ.τ.λ.] ἐν Κρήσσαις Εὐρυπί-

δου' ὁ Ἀτρεὺς πρὸς τὴν Αἰρόπην.—Scho-
 liast. With this, he means, I will never
 comply. The grave shall decide between
 us before I do.

765. ἐκείσε.] *Thither*, i. e. to the Law
 Courts. He is mimicking his father's
 expression just above, κείνων ἔραμαι, κείθι
 γενοίμαν.

769. μίαν μόνην.] *λείπει δραχμήν*.—
 Scholiast. "The word drachmæ was
 often left out; and where such an ellipse
 of the name of the species appears, it is
 always to be supplied by drachmæ, not
 minæ, or any other denomination."—
 Professor Hussey, *Ancient Weights and*
Money, iii. 4. The phrase before us is
 probably taken from some legal formula.

771. εὐλόγως.] *Commode*, Bergler; *ut*

εἴλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον,
 ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος,
 ὕντος, εἴσει· κὰν ἔγρη μεσημβρινός,
 οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κινγκλίδι.

775

ΦΙ. τουτί μ' ἀρέσκει. ΒΔ. πρὸς δὲ τούτοις γ', ἣν δίκην
 λέγῃ μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,
 δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙ. πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
 ὥσπερ πρότερον τὰ πράγματ', ἔτι μασώμενος ;

780

ΒΔ. πολλῶ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογί,
 ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
 μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.

ΦΙ. ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,
 τὸν μισθὸν ὀπόθεν λήψομαι. ΒΔ. παρ' ἐμοῦ. ΦΙ. καλῶς, 785
 οὔτι κατ' ἐμαυτὸν κοῦ μεθ' ἑτέρου λήψομαι.
 αἰσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος
 ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρῶν λαβὼν,
 ἔλθων διεκερματίζετ' ἐν τοῖς ἰχθύσιν,

rationi consentaneum est, Bruck. But in the present passage the meaning seems rather to be "appropriately." Aristophanes is paving the way for the double pun which he is about to introduce. In fine weather, he says, ἡλιάσει πρὸς ἥλιον, in wet weather εἴσει, which is really from εἶσομαι (Plutus, 647), and is explained by the Scholiasts as equivalent to δικάσεις, γνώση, but upon which Aristophanes plays as if it were from εἶσειμι, and meant "you will go indoors." The word ἡλιάσει is in reality derived from, or connected with, ἀλίσσασθαι *to assemble*, and has nothing to do with ἥλιος. See the Preface.

774. ὕντος.] "Υντος τοῦ θεοῦ καὶ

νίφοντος, γνώση καθήμενος πρὸς τὸ πῦρ τὴν δίκην.—Scholiast.

775. ἀποκλείσει.] Dicasts who came too late were excluded, and lost their three obols. See the note on 686 *supra*. And as to δάκνων σεαυτὸν below, see the note on 287 *supra*.

783. ἀναμασώμενοι.] *Ruminating*. ἐκ μεταφορᾶς τῶν ἀναπεμπαζόντων τὴν τροφὴν ζῶων καὶ αὐθις ἀναμασῶμένων, τὸ ἀναμασώμενοι εἴρηκεν.—Scholiast.

786. κατ' ἐμαυτὸν.] *To myself*. οὐδεὶς ἔλοιτ' ἂν καθ' αὐτὸν πάντ' ἔχειν, says Aristotle in the *Ethics*. As to Lysistratus and his jokes, see *infra* 1302—1313 and the note there.

788. δραχμὴν.] A drachma, or six-obol

You'll fine your culprits, sitting in the sun.
In snow, enter your judgments by the fire
While it rains on : and—though you sleep till midday,
No archon here will close the door against you.

PHIL. Hah! I like that. BDEL. And then, however long
An orator prosed on, no need to fast,
Worrying yourself (ay, and the prisoner too).

PHIL. But do you really think that I can judge
As well as now, whilst eating and digesting?

BDEL. As well? much better. When there's reckless swearing,
Don't people say, what time and thought and trouble
It took the judges to digest the case?

PHIL. I'm giving in. But you've not told me yet
How I'm to get my pay. BDEL. I'll pay you. PHIL. Good,
Then I shall have mine to myself, alone;
For once Lysistratus, the funny fool,
Played me the scurviest trick. We'd got one drachma
Betwixt us two: he changed it at the fish-stall;

piece, to be divided between the two. It would have been hardly possible for the Colacretæ to provide every day the enormous number of obols required for the daily payment of the dicastic fees: and it must have been the rule, rather than the exception, for two or more dicasts to receive a larger coin, which they were themselves to change, and share between them.

789. ἐν τοῖς ἰχθύων.] That is to say, *In the fish-market*. So in *Frogs*, 1068 (to which Conz also refers), παρὰ τοῖς ἰχθύσι ἀνέκνυσεν, which the Scholiast explains by παρὰ τὰ ἰχθυοπώλια. τὸ δὲ τοιοῦτον

Ἀττικόν. Εὐπολις “περιήλθον ἐς τὰ σκόροδα καὶ τὰ κρόμνα.” In many cases where we should speak of the fish-market, the vegetable-market; the flower-market, and the like, the Athenians preferred to say merely the fishes, the vegetables, the flowers, or other article of merchandise. οἱ Ἀττικοὶ (says Pollux, ix. segm. 47) ἀνόμαζον τοὺς τόπους ἐκ τῶν πιπρασκομένων, ὥς εἰ φαῖεν, ἀπῆλθον εἰς τοῦψον, καὶ εἰς τὸν οἶνον, καὶ εἰς τοῦλαιον, καὶ εἰς τὰς χύτρας. The usage is very common in Aristophanes. It is found also in Latin writers. Thus Catullus (55. 3) says to an absent friend,

Te quæsiuimus in minore campo,
Te in Circo, te in omnibus libellis (that is, *at all the book-stalls*).

- κάπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων· 790
 κἀγὼ 'νέκαψ'. ὀβολοὺς γὰρ ῥόμην λαβεῖν
 κἄτα βδελῦχθεὶς ὁσφρόμενος ἐξέπτυσσε
 κἄθ' εἰλκον αὐτόν. ΒΔ. ὁ δὲ τί πρὸς ταῦτ εἶψ ; ΦΙ. ὅ τι ;
 ἀλεκτρύνονος μ' ἔφασκε κοιλίαν ἔχειν
 ταχὺ γοῦν καθέψει ἀργύριον, ἧ δ' ὅς λέγων. 795
- ΒΔ. ὀρᾷς ὅσον καὶ τοῦτο δῆτα κερδανεῖς ;
 ΦΙ. οὐ πάνν τι μικρόν. ἀλλ' ὅπερ μέλλεις ποίει.
 ΒΔ. ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.
 ΦΙ. ὅρα τὸ χρήμα· τὰ λόγι' ὥς περαίνεται.
 ἡκηκόειν γὰρ ὥς Ἀθηναῖοί ποτε 800
 δικάσειεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
 κὰν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ
 αὐτῷ δικαστηρίδιον μικρὸν πάνν,
 ὥσπερ Ἑκάταιον, πανταχοῦ πρὸ τῶν θυρῶν.
 ΒΔ. ἰδοῦ, τί ἔτ' εἰρεῖς ; ὥς ἅπαντ' ἐγὼ φέρω 805

791. ἐνέκαψα.] ἐνέθηκα τῷ στόματι. πολλοῖς γάρ ἐστιν ἔθος ἐν τῷ στόματι φυλάττειν τὸ ἀργύριον.—Scholiast. That the ancients were accustomed to carry money in their mouths is of course well known, and Bergler and Conz here collect the various passages in which the practice is mentioned: Aristophanes, Birds, 503; Eccl. 818; Eccl. 818; Alexis (apud Ath. iii. 10); Theophrast. Charact. περὶ ἀπονοίας.

793. εἰλκον.] Collared him. So Walsh translates it in a note on Ach. 855. It of course means *in jus trahebam*, I was for haling him off, I was for giving him into custody. Cf. Knights, 665. The dicast naturally had immediate recourse to his legal remedies.

797. οὐ πάνν τι μικρόν.] With this

grudging assent, Philocleon finally gives in to his son's proposal.

798. ταῦθ'.] τὰ πρὸς τὸ σχῆμα τοῦ δικαστηρίου ἐπιτήδεια (so I read for the ἐπιτηδεύει of MSS. and edd.) Scholiast.—Bdelycleon now leaves the stage, returning line 805 with a supply of the articles required for fitting up a dicastery.

799. ὅρα.] This is a soliloquy, says the Scholiast: ταῦτα πρὸς ἑαυτὸν, τοῦ νιοῦ εἰσελθόντος. But the Chorus were certainly present.

804. Ἑκάταιον.] Small images, symbols, or shrines, of Hecate were extremely common in the streets of Athens. Wealthy citizens were accustomed to erect them before their doors, in the hope that Hecate, as representing the Moon, would guard their mansions dur-

Then laid me down three mullet scales: and I,
 I thought them obols, popped them in my mouth;
 O the vile smell! O la! I spat them out
 And collared him. BDEL. And what said he? PHIL. The rascal!
 He said I'd got the stomach of a cock.

You soon digest hard coin, he says, says he.

BDEL. Then there again you'll get a great advantage.

PHIL. Ay ay, that's something: let's begin at once.

BDEL. Then stop a moment whilst I fetch the traps.

PHIL. See here now, how the oracles come true.

Of late have I heard it said that the Athenians

One day would try their lawsuits in their homes,

That each would have a little Court-let built

For his own use, in his own porch, before

His entrance, like a shrine of Hecate.

BDEL. (*Bustling in with a quantity of judicial properties.*) Now then I hope you're satisfied: I've brought

ing the hours of darkness. Other Hecataea were placed *ἐν ταῖς τριβάδοις*, *triviis*, in places where three roads met. Every month, when the new moon appeared, an offering was laid upon these shrines of Hecate (Schol. at Plutus, 594): but their proximity to the public thoroughfares rendered them obnoxious to the depredations of pilferers (Plutus, ubi supra), and also, it would seem from Frogs 366, to insults similar to those which Philocleon had been wont to commit at the shrine of Lycus (supra 394). It was only during the night that the protection of Hecate was available: during the day, the house was entrusted to the guardianship of Apollo, whose obelisk, surrounded by his own favourite laurel (Thesm. 482), also stood in a pro-

minent position near the vestibule, τοῦ-
 μοῦ προθύρου προπύλαιος (infra 875, where see the note). Yet, after all these precautions, it was thought prudent to propitiate Hermes by placing his symbol also before the door, ἐπὶ ἀποτροπῇ τῶν ἄλλων κλεπτῶν, says the Scholiast on Plutus, 1153. It is to this third symbol that Strepsiades appeals in Clouds, 1478. The insults to which the Hermæ were subjected on a notable occasion (Thuc. vi. 27), and the grave results which followed, are matters of history. To the innumerable shrines and symbols of these three ἐνὸδιοι δαίμονες (see Scholiast on Plato, Laws, xi. 914 n) were now to be added, according to the prophecy, innumerable little Courts of Law, one at the door of every house.

- ὅσαπέρ γ' ἔφασκον, καὶ πολλῶ πλείονα.
 αἰμὶς μὲν, ἣν οὐρητιάσης, αὐτῇ
 παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ παττάλου.
- ΦΙ. σοφόν γε τουτὶ καὶ γέροντι πρόσφορον
 ἐξεύρες ἀτεχνῶς φάρμακον στραγγουρίας. 810
- ΒΔ. καὶ πῦρ γε τουτὶ, καὶ προσέστηκεν φακῇ,
 ῥοφεῖν ἐὰν δέη τι. ΦΙ. τουτ' αὖ δεξιόν
 κἂν γὰρ πυρέττω, τόν γε μισθὸν λήψομαι.
 αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι.
 ἀτὰρ τί τὸν ὄρνιν ὥς ἔμ' ἐξηνέγκατε; 815
- ΒΔ. ἵνα γ', ἣν καθεύδης ἀπολογουμένου τινὸς,
 ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.
- ΦΙ. ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι. ΒΔ. τὸ τί;
 ΦΙ. θήρῶν εἴ πως ἐκομίσαιο τὸ τοῦ Λύκου.
- ΒΔ. πάρεστι τουτὶ, καὶ τὸς ἀναξ οὔτοσί. 820
- ΦΙ. ὦ δέσποθ' ἥρω, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.
- ΒΔ. οἴσπερ ἡμῖν φαίνεται—Κλεώνυμος.
- ΣΩ. οὐκ οὐκ ἔχει γ' οὐδ' αὐτὸς ἥρω, ὦν ὅπλα.
- ΒΔ. εἰ θάπτον ἐκαθίζου σὺ, θάπτον ἂν δίκην

813. κἂν γὰρ πυρέττω.] Philocleon, when ill and feverish, was accustomed to remain at home and nurse himself, sitting by the fire, and sipping his gruel, after the fashion of invalids. Hitherto this indulgence had entailed the loss of his three obols: but under the new system it will no longer prevent his performing his dicastic duties, and earning his dicastic fee. The Scholiast says, *ὡς καὶ φακῆς ῥοφήματος διδομένου τοῖς ἀσθενοῦσιν*. 'Ροφεῖν, *to swill*, is especially used in reference to soup, broth, porridge, and the like. Cf. Peace, 716. Bergler refers to Antiphanes (apud Ath. iv. 44), *ῥοφεῖν φακὴν ἔσθ' ἡδὺ, μὴ δεδοι-*

κότα Μαλακῶς καθεύδειν, ἄθλιον, δεδοικότα. What could induce Bothe and Hermann to remove this line from its present position where the MSS. place it and the sense requires it, and to insert it, the former after line 786, the latter after line 797 (in neither of which situations does it make any sense at all), I cannot even conjecture.

816. ἀπολογουμένου? τινός.] Note that it is only whilst the argument for the defence is proceeding, that Philocleon's slumbers are anticipated.

819. Λύκου.] As to Lycus, the patron hero of the Athenian law-courts, see supra 339. To make his little dicastery

All that I promised, and a lot besides.

See here I'll hang this vessel on a peg,

In case you want it as the suit proceeds.

PHIL. Now that I call extremely kind and thoughtful,
And wondrous handy for an old man's needs.

BDEL. And here's a fire, and gruel set beside it,
All ready when you want it. PHIL. Good again.

Now if I'm feverish I shan't lose my pay,
For here I'll sit, and sip my gruel too.

But why in the world have ye brought me out the cock?

BDEL. To wake you, father, crowing over head
In case you're dozing whilst a prisoner pleads.

PHIL. One thing I miss, and only one. BDEL. What's that?

PHIL. If you could somehow fetch the shrine of Lycus!

BDEL. Here then it is, and here's the king in person.

PHIL. O hero lord, how stern you are to see!

BDEL. Almost, methinks, like great—Cleonymus.

SOS. Ay, and 'tis true the hero has no shield!

BDEL. If you got seated sooner, I should sooner

quite complete, Philocleon would fain have it too placed under the protection of Lycus. He prefers the request in this coaxing indirect manner, because he can hardly venture to hope for so great a privilege. Bdelycleon, however, is equal to the occasion, and has already provided not only a little shrine, but also a representation of Lycus himself. The exclamation *ὁ δέσποθ' ἦρος, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν* I take to be a genuine expression of admiration on Philocleon's part at the stern and terrible aspect of his favourite: whilst in the next line Bdelycleon, beating about for some fierce and martial object wherewith to compare

him, lights *παρὰ προσδοκίαν* on the name of Κλεώνυμος ὁ δίκασπις (see supra 19, and the note there): so giving to Sosas the opportunity of pointing out the true feature of resemblance between them, viz. the absence of the shield. We are informed by several writers that Lycus was represented in the form of a wild beast, ἔχων τοῦ θηρίου μορφήν, Harpocratio and Hesychius s. v. Pollux viii. segm. 121; but certainly no play is intended here (as Fritzsche de Sortitione Judicium, p. 35, supposes) between the words *θηρῶν* and *θηρίον*.

824. *δίκην ἐκίδουν.*] The number of performers for the little dicastic drama

- ἐκάλουν. ΦΙ. κάλει νυν, ὥς κάθημαι ἔγὼ πάλαι. 825
- ΒΔ. φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην ;
τί τις κακὸν δέδρακε τῶν ἐν τῷ κίῳ ;
ἢ Θράττα προσκαύσασα πρῶην τὴν χύτραν
- ΦΙ. ἐπίσχες οὗτος· ὥς ὀλίγου μ' ἀπώλεσας.
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, 830
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο ;
- ΒΔ. μὰ τὸν Δί' οὐ πάρεστιν. ΦΙ. ἀλλ' ἐγὼ δραμῶν
αὐτὸς κομιοῦμαι τό γε παραντίκ' ἐνδοθεν.
- ΒΔ. τί ποτε τὸ χρήμ' ; ὥς δεινὸν ἢ φιλοχωρία.
- ΞΑ. βάλλ' ἐς κόρακας. τοιουτοῦ τρέφειν κύνα. 835
- ΒΔ. τί δ' ἔστιν ἐτέον ; ΞΑ. οὐ γὰρ ὁ Λάβης ἀρτίως
ὁ κύων παράξας εἰς τὸν ἱπνὸν ἀναρπάσας
τροφᾶλῖδα τυροῦ Σικελικὴν κατεδήδοκεν ;
- ΒΔ. τοῦτ' ἄρα πρῶτον τὰ δίκημα τῷ πατρὶ
εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών. 840
- ΞΑ. μὰ Δί' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν Κύων
κατηγορήσειν, ἣν τις εἰσάγη γραφήν.

is so limited that Bdelycleon has to undertake a variety of parts. Here and elsewhere he is the presiding Archon or *θεσμοθέτης*, in which character he is addressed infra 935.

828. *Θράττα*.] This was the commonest name for a maid-servant at Athens. It occurs in the *Acharnians*, the *Peace*, and the *Thesmophoriazusa*. In the *Theaetetus* (chap. 24) it is the name of the smart and natty handmaiden, *ἐμμελής καὶ χαρίεσσα θεραπαινὶς*, who rallied Thales for tumbling into the well. The sage, gazing upwards at the stars, had entirely overlooked the peril which was lying at his feet. And in truth, observes Socrates, a philosopher when he

comes down to the world is an object of derision, not merely to Thrattas, but to the general populace as well, *γέλωτα παρέχει οὐ μόνον Θράτταις, ἀλλὰ καὶ τῷ ἄλλῳ ὄχλῳ*. Like most other servile names amongst both the Greeks and Romans, it was in its origin a name of nationality, *Threissa*.

831. *ὁ πρῶτον*.] This line is repeated, as Bergler observes, with slight variations in *Thesm.* 629.

833. *αὐτός*.] Philocleon will take upon himself the duty of providing the temporary *δρύφακτοι*, and the eagerness with which he hurries off on the errand extorts from his son an expression of wonder at the strong attachment which

- Call a suit on. PHIL. Call on, I've sat for ages.
- BDEL. Let's see: what matter shall I bring on first?
Who's been at mischief of the household here?
That careless Thratta now, she charred the pitcher.
- PHIL. O stop, for goodness sake! you've all but killed me.
What! call a suit on with no railing here,
Always the first of all our sacred things?
- BDEL. No more there is, by Zeus. PHIL. I'll run myself
And forage out whatever comes to hand.
- BDEL. Heyday! where now? The strange infatuation!
- XANTH. Psha! rot the dog! To keep a cur like this!
- BDEL. What's happened now? XANTH. Why, has not Labes here
Got to the kitchen safe, and grabbed a cheese,
A rich Sicilian cheese, and bolted it?
- BDEL. Then that's the first indictment we'll bring on
Before my father: you shall prosecute.
- XANTH. Thank you, not I. This other Cur declares
If there's a charge, he'll prosecute with pleasure.

men feel for their old haunts and associations. Whilst Philocleon is gone in quest of a railing, a sudden scuffle takes place within, and immediately afterwards the voice of Xanthias is heard, exclaiming at the dog.

836. *Δαβης*.] The name of a dog (from *λαμβάνω*), Grip, Pincher, or the like. Aristophanes is so preparing matters that Philocleon will hear, in caricature, the very cause which was to be brought that day before the dicastery (supra 240—242), viz. the impeachment of Laches by Cleon, or (as the names stand in the parody) of Labes by Cyon. The name *Κύων* in 841, 895, 902, should be written with a capital K. And as Laches was accused of embezzling the Sicilian spoil,

so Labes is to be accused of devouring a Sicilian cheese, the special production of the island.

838. *Σικελικήν*.] *πολυθρέμμωνή Σικελία*, διὸ τυρὸν πολὺν καὶ κάλλιστον ἔχει.—Scho-liast. Sicily was the great dairy-land of antiquity; her hills and plains were covered with innumerable herds: her *βουκόλοι* figure everywhere in the Idylls of Theocritus: and indeed it is from them that Bucolic poetry (both the name and the thing) was originally derived. Her cheese was renowned all over Hellas (see the note on Peace, 250): and her *τροφαλὶς τυροῦ*, an elongated cream cheese, was her especial pride and glory, *Σικελίας αὔχημα τροφαλὶς*, Athenæus, xiv. cap. 76.

- ΒΔ. ἴθι νυν, ἄγ' αὐτὸ δεῦρο. ΞΑ. ταῦτα χρὴ ποιεῖν.
 ΒΔ. τουτὶ τί ἐστι; ΦΙ. χοιροκομείον Ἑστίας.
 ΒΔ. εἴθ' ἱεροσυνλήσας φέρεις; ΦΙ. οὐκ, ἀλλ' ἵνα 845
 ἀφ' Ἑστίας ἀρχόμενος ἐπιτρίψω τινά.
 ἀλλ' εἴσαγ' ἀνύσας· ὡς ἐγὼ τιμᾶν βλέπω.
 ΒΔ. φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.
 ΦΙ. οἴμοι, διατρίβεις κάπολεις τριψημερῶν
 ἐγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον. 850
 ΒΔ. ἰδοῦ. ΦΙ. κάλει νυν. ΒΔ. ταῦτα δή. ΦΙ. τίς οὗτος;
 ὁ πρῶτός ἐστιν; ΒΔ. ἐς κόρακας, ὡς ἄχθομαι,
 ὀτὴν πελαθόμην τοὺς καδίσκους ἐκφέρειν.
 ΦΙ. οὗτος σὺ ποῖ θεῖς; ΒΔ. ἐπὶ καδίσκους. ΦΙ. μηδαμῶς.

844. χοιροκομείον.] Philocleon returns in triumph, bearing the little fence behind which the pigs were kept. The Scholiast says, χοιροκομείον ἐστὶ ζωγρείων τι (so I read for ἐστὶν ἀγγείων τι) καννῶν, ὅπου οἱ χοῖροι τρέφονται. ἐστίας δέ, ἐπεὶ

ἐπὶ τῆς ἐστίας τρέφουσι χοίρους. εἰσφέρει δὲ τοῦτο ἀντὶ δρυφάκτου. That pigs were in some sense or other inmates of Athenian houses is plain from Plutus 1106, where Hermes says to Cario (to cite from Mr. Rudd's pleasant translation),

Run, fetch your master out,
 And then his wife and children, then the slaves and dog,
 And after them yourself, and after you the hog.

But we have already seen (see note on 179 supra) that the stables themselves were within the hall door: and we need not suppose that the pigs dwelt with the human inhabitants as they do in Irish cabins, or as, it is said (Hallam's Middle Ages, iii. 355, note), oxen formerly did in Cheshire cottages. And see the description which Xenophon (Anab. iv. 5) gives of the underground dwellings in Armenia B.C. 401, a description which exactly tallies with that given by Mr. Curzon (Armenia, chap. iii.) A.D. 1838. In the present passage Ἑστία means Hestia, the goddess of the hearth, and not, as the Scholiast takes it, and as I, to preserve

the play of words, have thought it best to translate it, the actual hearth itself.

846. ἀφ' Ἑστίας ἀρχόμενος.] In solemn festivals, the first libation was poured, the firstlings of the sacrifice were offered, to Hestia, the guardian of the hearth. And hence the expression ἀφ' Ἑστίας ἄρχεσθαι became a common phrase, meaning, To begin at the very beginning, to perform an operation thoroughly, in regular order, omitting nothing. The Scholiast refers to Plato, Euthyphron (caps. 2 and 3), where Socrates commends his Accuser for beginning his reformation of the State by dealing with the corrupters of youth: he will first (So-

BDEL. Bring them both here. XANTH. Yes, yes, sir, so I will.

BDEL. (*To Phil.*) Hallo, what's this? PHIL. Pig-railings from the hearth.

BDEL. Sacrilege, eh? PHIL. No, but I'd trounce some fellow
(As the phrase goes) even from the very hearth.
So call away: I'm keen for passing sentence.

BDEL. Then now I'll fetch the cause-lists and the pleadings.

PHIL. O these delays! You weary and wear me out.

I've long been dying to commence my furrows.

BDEL. Now then! PHIL. Call on. BDEL. Yes certainly. PHIL. And who

Is first in order? BDEL. Dash it, what a bother!

I quite forgot to bring the voting urns.

PHIL. Goodness! where now? BDEL. After the urns. PHIL. Don't trouble,

crates supposes) take thought for the young; and then will proceed to provide for the old: and, doing his work thus thoroughly, will become the author of blessings and benefits incalculable to the Athenian commonwealth, *ὥς γε τὸ εἰκὸς ξυμβῆναι ἐκ τοιαύτης ἀρχῆς ἀρξαμένῳ*. I would it were so, replies Euthyphron, but much I fear that the reverse will happen, *ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' Ἑστίας ἀρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ, beginning with you, Socrates, he is beginning at the right place for effecting not the thorough reformation, but the thorough ruin, of the State (not, as Professor Lovett translates it, "in attacking you, he is simply aiming a blow at the State in a sacred place"). In the Cratylus (cap. 18) Socrates proposes to investigate, etymologically, the names which men have given to the gods, and he says ἄλλο τι οὖν ἀφ' Ἑστίας ἀρχώμεθα κατὰ τὸν νόμον. He considers that the word Ἑστία originally signified existence, and thus accounts for the custom πρὸ*

πάντων θεῶν τῇ Ἑστίᾳ πρώτη προθύειν.

847. *τιμὴν βλέπω.*] I long to pass sentence, to draw the condemning line on the *πινάκιον τιμητικόν*. See supra 106, and the note there, and supra 167. Bergler aptly compares Ach. 376, *οὐδὲν βλέπονσιν ἄλλο πλὴν ψήφῳ δακείν*.

848. *σανίδας.*] *σανίδες* were the cause-lists, or notice-boards whereon were exposed at each sitting of the Court the names of the causes to be heard that day. See supra 349. By *γραφὰς* we are to understand not merely the pleadings, properly so called, but also all the documentary evidence which had been taken beforehand, and sealed up in the *ἐχίνος* against the day of trial.

850. *ἀλοκίζειν τὸ χωρίον.*] This expression is precisely equivalent to the *τιμὴν βλέπω* of 847. Philocleon longs to trace furrows over the wagen ground of the *πινάκιον*. Bentley's ingenious suggestion of *κηρίον* is quite unnecessary: the word *χωρίον* continues the metaphor commenced in *ἀλοκίζειν*.

- ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους. 855
- BΔ. κάλλιστα τοίνυν πάντα γὰρ πάρεστι νῦν,
ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας.
- ΦΙ. ἦ δι δὲ δὴ τίς ἐστιν ; οὐχὶ κλεψύδρα ;
- BΔ. εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.
ἀλλ' ὥς τάχιστα πῦρ τις ἐξευεγκάτω 860
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,
ὅπως ἂν εὐξώμεσθα πρῶτα τοῖς θεοῖς.
- ΧΟ. καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
καὶ ταῖς εὐχαῖς
φήμην ἀγαθὴν λέξομεν ὑμῖν, 865
ὅτι γενναίως ἐκ τοῦ πολέμου
καὶ τοῦ νείκους ξυνέβητον.
- BΔ. εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.
- ΧΟ. ὦ Φοῖβ' Ἀπολλων Πύθι', ἐπ' ἀγαθῇ τύχῃ
τὸ πρᾶγμ' ὃ μηχανᾶται 870
ἔμπροσθεν οὗτος τῶν θυρῶν,
ἅπασιν ἡμῖν ἀρμόσαι
πανσαμένους πλάνων.
- Ἰήιε Παιάν.
- BΔ. ὦ δέσποτ' ἄναξ, γέλτον Ἀγνιεῦ τοῦμοῦ προθύρου προπύλαιε, 875

855. ἀρυστίχους.] These were bowls for ladling out the gruel. The Scholiast interprets the word by κοτυλίσκους and κνάθους.

858. κλεψύδρα.] Doubtless, as Bruck suggests, Philocleon is pointing to the ἀμῖς which his son had brought out supra 807. For τίς ἐστιν ; in this line we ought perhaps to read τί σοὺς τῖν ;

859. αὐτά.] Scilicet τοὺς καθίσκους καὶ τὴν κλεψύδραν. You extemporize the requirements for litigation cleverly, and like a true-born Athenian.

860. πῦρ.] The arrangements are now

complete : and Bdelycleon calls for fire and myrtles and incense, that the proceedings may be inaugurated in solemn form with prayer and praise and religious worship. The incense was burned before the Agnæus : the myrtles were wreathed in garlands alike around the brows of the worshippers and about the sacred obelisk of the god. For somewhat similar preparations Bergler refers to Frogs, 871, and Mitchell to Thesm. 37. See Müller's Dorians, ii. 6, 5 ; Pollux, i. segm. 27, 28.

I'd thought of that. I've got these ladling bowls.

DEEL. That's capital : then now methinks we have
All that we want. No, there's no waterpiece.

PHIL. Waterpiece, quotha ! pray what call you this ?

DEEL. Well thought on, father : and with shrewd home wit.
Ho, there within ! some person bring me out
A pan of coals, and frankincense, and myrtle,
That so our business may commence with prayer.

CHOR. We too, as ye offer the prayer and wine,
We too will call on the Powers Divine
To prosper the work begun ;
For the battle is over and done,
And out of the fray and the strife to-day
Fair peace ye have nobly won.

DEEL. Now hush all idle words and sounds profane.

CHOR. O Pythian Phoebus, bright Apollo, deign
To speed this youth's design
Wrought here, these gates before,
And give us from our wanderings rest
And peace for evermore.

(The shout of Io Pæan is raised.)

Bd. Agueus ! my neighbour and hero and lord ! who dwellest in front of my vestibule gate,

865. φήμην ἀγαθὴν.] ξυνευξόμεθα, ὥστε
ταῦτα γενέσθαι.—Scholiast.

869. ἐπ' ἀγαθῇ τύχῃ.] This was the
regular formula, answering to the Roman
Quod felix faustumque sit. The ex-
pression *ἐμπροσθεν τῶν θυρῶν* is used,
two lines below, to show that the mat-
ter is within the special jurisdiction of
the Ἀγυεὺς. Lines 885—890 infra are
antistrophical to the present passage,
lines 868—873.

875. Ἀγυεῦ.] This was the obelisk in
honour of Apollo, to which reference is

made in the note on 804 supra. The
Scholiast says, *πρὸ τῶν θυρῶν ἔθος εἶχον
κίονας εἰς ὅξυ λήγοντας ὡς ἀβελίσκους
ἰδρύειν εἰς τιμὴν Ἀπόλλωνος Ἀγυεῖως*.
And Harpocration, *Ἀγυεὺς ἐστὶ κίων εἰς
ὅξυ λήγων, ὃν ἰστᾶσι πρὸ τῶν θυρῶν*. Its
name is derived from its proximity to
the public streets: for as Macrobius (*Sat*.
i. 9, cited by Bergler) says, "*vias quæ
intra pomeria sunt ἀγυαὶς appellant.*"
Standing out conspicuously in front of
the house, it was the last object of
which a wanderer took farewell at his

δέξαι τελετὴν καινὴν, ὧναξ, ἣν τῷ πατρὶ καινοτομοῦμεν
 παύσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος,
 ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας·

ἤδη δ' εἶναι τοῖς ἀνθρώποις
 ἥπιον αὐτὸν,
 τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον
 τὼν γραψαμένων
 κἀπιδακρύνει ἀντιβολουμένων,
 καὶ παυσάμενον τῆς δυσκολίας
 ἀπὸ τῆς ὀργῆς
 τὴν ἀκαλήφην ἀφελέσθαι.

880

XO. ξυνευχόμεσθα [ταῦτά] σοι κἀπάδομεν

885

departure, the first which he greeted on coming home after two years' absence,
 his return. Thus in Plautus, *Bacch. ii.* exclaims,
 1. 3 (to which Brunck refers), Chrysalus,

Saluto te, vicine (γείτον) Apollo, qui ædibus
 Propinquus nostris accolis,

whilst in Eurip. *Phœn.* 634 (to which fatherland, takes a last farewell of the
 Bergler refers) Polynices, leaving his familiar scene,

καὶ σὺ, Φοῖβ' ἄναξ Ἀγνιεύ, καὶ μέλαθρα χαίρετε.

Bergler also refers to Æsch. *Agam.* 1090, "Ἀπολλὸν ἀγνιῶν", and Stanley's note there: and Florent Chretien to Horace, *Odes iv. 6. 26*, Phœbe—Agyien. See also *Thesm.* 489. The ancients themselves did not know for what reasons the symbol of Apollo assumed the form of an obelisk: and it may be worth observing that in Egypt also an obelisk represented the worship of the Sun: see Sir G. Wilkinson's *Ancient Egypt*, vol. iv. 294.

exhausted all the recognized rites of the country in attempting to cure his father's monomania: but they failing (ὅτε ταύταις ταῖς τελεταῖς οὐκ ὠφέλει, supra 121), he is now striking out a new line, and introducing a novel rite of his own invention. *καινοτομεῖν* is specially applied to innovations in religion (see Plato's *Euthyphron*, 3 B, 5 A, 16 A), and is constantly so used in the early ecclesiastical writers. With the next line compare Milton's expression, *Paradise Lost*, Book xi. ad init.

876. καινοτομοῦμεν.] Bdelycleon had

Grace had removed

The stony from their hearts.

I pray thee be graciously pleased to accept the rite that we new for my father create.
O bend to a pliant and flexible mood the stubborn and resolute oak of his will,
And into his heart, so crusty and tart, a trifle of honey for syrup instil.

Endue him with sympathies wide,
A sweet and humane disposition,
Which leans to the side of the wretch that is tried,
And weeps at a culprit's petition.
From harshness and anger to turn,
May it now be his constant endeavour,
And out of his temper the stern
Sharp sting of the nettle to sever.

CHOR. We in thy prayers combine, and quite give in

878. ἀντὶ σίραιον.] *σίραιον* in this passage appears at first sight to be contrasted with μέλι, and it was therefore natural to suppose that it was intended as an emblem of sourness. But *σίραιον* is in truth new wine, boiled and sweetened; and is uniformly described by express reference to its luscious sweetness: *σίραιον ἐκάλουν τὸν ἐκ γλεύκους ἐψημένον γλυκύν*.—Pollux, vi. segm. 16. *γλυκὺ ἔφημα*.—Galen. τὸ γλυκὺ καὶ ἐψημένον οἶνον.—Hesychius s. v. To these passages, mentioned by Florent Chretien and Bergler, I may add the definition given by Photius, τὸν ἐψημένον οἶνον καὶ γλυκύν. To get rid of this obvious difficulty the Scholiast suggests that *σίραιον*, when boiled, may have a touch of acidity: Reiske says, "si mihi de melle Anticyrano constaret Ἀντικυραίων legerem:" whilst Rudd translates as, if *σίραιον* were the offering of Bdelycleon to the god, in return for which he was to infuse honey into the mind of Philocleon.

None of these suggestions is in my judgment satisfactory: and I think that a play of words is intended (cf. infra 1082) between *θυμίδιον* the diminutive of *θυμός*, and *θύμίδιον* (or *θύμιον*) the diminutive of *θύμος*, the wild herb or vegetable which was so much eaten by the Athenian poor (Plutus, 253), and therefore, no doubt, by the needy dicasts. If, as is probable enough, this food was sauced and flavoured with *σίραιον*, the meaning of the passage becomes clear. "Mix," prays Bdelycleon, "honey with his temper, *θυμίδιον*, as he is wont to mix mulled wine with his salad, *θύμίδιον*." It is thus, not as the representative of sourness, but as the recognized sauce for *θυμίδιον*, that *σίραιον* is contrasted with μέλι.

884. ἀκαλήφην.] The stinging nettle: here, of course, as the Scholiast says, μεταφορικῶς, τὸ τραχὺ καὶ δηκτικόν, "the asperity of his temper."

νέαισιν ἀρχαῖς, ἔνεκα τῶν προλελεγμένων.

εὐνοὶ γὰρ ἔσμεν ἐξ οὗ

τὸν δῆμον ῥησθόμεσθα σου

φιλοῦντος ὡς οὐδεὶς ἀνὴρ

τῶν γε νεωτέρων.

890

BΔ. εἴ τις θύρασιν ἡλιαστής, εἰσίστω
ὡς ἡνίκ' ἂν λέγῳσιν, οὐκ ἐσφρήσομεν.

ΦΙ. τίς ἄρ' ὁ φεύγων οὗτος ; ὅσον ἀλώσεται.

BΔ. ἀκούετ' ἤδη τῆς γραφῆς. ἐγράψατο
Κύων Κυδαθηναίεὺς Λάβητ' Αἰξωνέα,
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
τὸν Σικελικόν. τίμημα κλωδὸς σύκινος.

895

ΦΙ. θάνατος μὲν οὖν κύνειος, ἦν ἄπαξ ἰλῶ.

BΔ. καὶ μὴν ὁ φεύγων οὐτοσί Λάβης πάρα.

886. *ἔνεκα τῶν προλελεγμένων.*] These prosaic words I take to be a legal phrase, with which the dicasts would be familiarly acquainted ; “*for the considerations aforesaid.*” The preceding sentence *ἐπάρδομεν νέαισιν ἀρχαῖς* has the flavour of the closing scenes of the *Eumenides*.

890. *τῶν γε νεωτέρων.*] Aristophanes, still quite a youth at the date of the *Wasps*, may possibly have wished the eulogy, which the Chorus pronounce on Bdelycleon, to be applied by the audience to himself. After this line Meineke introduces from the strophe the words *Ἰμέ Παιάν*. But such an invocation, though a very suitable close to that solemn address to Apollo, would here be totally out of place ; and it is clearly in 874 a mere ejaculation *extra metrum* (if not rather a stage direction), not required in the antistrophe.

891. *εἴ τις.*] The prayer has been said.

the incense burned, the divine protection duly invoked. And now at last the judicial proceedings commence, Bdelycleon as the *κήρυξ* or usher of the Court, first making the customary proclamation. *Βδελυκλέων μιμεῖται τὸν κήρυκα*, says the Scholiast.

895. *Κύων Κυδαθηναίεὺς.*] The real names would be *Κλέων Κυδαθηναίεὺς ἐγράψατο Λάχητ' Αἰξωνέα*. The change of one letter converts *Lâches* into a name at once applicable to a dog, and descriptive of the pecculation with which he was charged. See the note on 836 supra. Laches was in truth of the deme *Æxoneis*, as Mitchell observes, referring to the Platonic dialogue which bears the name of Laches. The question there is as to the nature of *ἀνδρία* (see the note on 959 infra), and Nicias says that it cannot exist without intelligence ; and he therefore denies the

To the new rule, for the aforesaid reasons.

Our heart has stood your friend
And loved you, since we knew
That you affect the people more
Than other young men do.

BDEL. Is any Justice out there? let him enter.

We shan't admit him when they've once begun.

PHIL. Where is the prisoner fellow? won't he catch it!

BDEL. O yes! attention! (*Reads the indictment.*) *Cur of Cydathion*
Hereby accuses Labes of Æxone,
For that, embezzling a Sicilian cheese,
Alone he ate it. Fine, one fig-tree collar.

PHIL. Nay, but a dog's death, an' he's once convicted.

BDEL. Here stands, to meet the charge, the prisoner Labes.

quality to the fiercest wild beasts, and to all persons who feel no fear because unconscious of danger. Laches exclaims at this. "Don't be alarmed, friend Laches," retorts Nicias, "for I don't deny the quality to you and Lamachus and many other Athenians, and I therefore admit *your* intelligence." "Now," observes Laches, "I could make a good reply to that remark, but I won't, lest you should say that I am in very truth an Æxonian," *ἵνα μή με φῆς ὡς ἀληθῶς Αἰξωνέα εἶναι* (alluding, I suppose, to the general character of the Æxonians, *Αἰξωνεῖς γὰρ*, says Eustathius, p. 741, *δημόται Ἀττικοί, σκώπτονται ὡς κακολόγοι*). —Laches, cap. 26. See Leake's *Demi*, ii. 164. The Accuser retains the generic name of Κύων, which sufficiently resembles Κλέων, and no doubt (like Aristophanes himself) he really belonged to the deme Cydathenæcis, of which the

Scholiast on Plato's *Symposium* (ad init.) says, *Κυδαθήναιον δῆμος ἐν ᾧσται τῆς Πανδιονίδος φυλῆς, καλεῖται δὲ καὶ Κύδαθον*.

897. *τίμημα*.] The penalty proposed by the prosecutor (see the note on 106 supra) was stated in the indictment itself. See the example given in the note on 1041 infra. The Scholiast explains κλώς to be "what *we* call a collar," τὸ κολλάριον τὸ παρ' ἡμῖν λεγόμενον. It is to be σύκινος *cum consuetudine* allusione ad sycophantas, says Conz. See the note on 145 supra.

899. *οὔτοσί πάρα*.] The formula by which a party to the suit entered his appearance. *Here standeth Thomas Mowbray, Duke of Norfolk*. It is used here of the Accused, and four lines below of the δῶκων, the Prosecutor, or *Pursuer*, as he is called in Scotland.

- ΦΙ. ὦ μιαρὸς οὗτος· ὥς δὲ καὶ κλέπτον βλέπει,
οἶον σεσηρῶς ἐξαπατήσειν μ' οἶεται.
ποῦ δ' οὖν ὁ διώκων, ὁ Κυδαθηναίους Κύων ;
- ΚΥ. αὖ αὖ. ΒΔ. πάρεστιν. ΣΩ. ἕτερος οὗτος αὖ Λάβης,
ἀγαθὸς γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.
- ΒΔ. σίγα, κάθιζε, σὺ δ' ἀναβὰς κατηγοροῦ. 905
- ΦΙ. φέρε νυν, ἅμα τήνδ' ἐγχεάμενος κἀγὼ ροφῶ.
- ΞΑ. τῆς μὲν γραφῆς ἠκούσασθ' ἣν ἐγραψάμην,
ἄνδρες δικασταί, τουτονί. δεινότατα γὰρ
ἔργων δέδρακε κἀμὲ καὶ τὸ ῥυππαπαῖ.
ἀποδρὰς γὰρ ἐς τὴν γωνίαν τυρὸν πολὺν 910
κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ.
- ΦΙ. νῆ τὸν ΔΙ', ἀλλὰ δηλὸς ἐστ'. ἐμοιγέ τοι
τυροῦ κάκιστον ἀρτίως ἐνίρρυγε
ὁ βδελυρὸς οὗτος. ΞΑ. κοῦ μετέδωκ' αἰτοῦντί μοι.
καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται, 915
ἣν μὴ τι κἀμοί τις προβάλλῃ τῷ κυνί ;

903. αὖ αὖ.] μιμείται τὴν φωνὴν τοῦ κυνός.—Scholiast. He too enters an appearance. The observation which follows is given by some to Bdelycleon, and by others to Philocleon, but seems rather to be a saucy interpellation of Sosias, like that in 823 supra. "This is another Grabber," he says, referring to the signification of the name Labes: "a famous good dog for yelping and clearing the dishes." Two years before, in a passage to which Bergler refers, the same Cleon had been described as a barking and thievish cur, *κυνηδὸν Νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων*, Knights, 1034. Bdelycleon now proclaims silence in the Court, and then directs his father to take his seat on the

judicial bench, and Κύων to go up and prosecute.

907. τῆς μὲν γραφῆς.] It must be remembered that (contrary to what occurs in the case of Labes infra 949) Κύων is here himself the speaker, by the mouth of Xanthias: see 841 supra: and doubtless his language is intended to represent what Bishop Thirlwall calls "the homely diction" of Cleon (History of Greece, chap. 21). From this source, I imagine, are derived such quaint idiomatic expressions as τὸ ῥυππαπαῖ, κατεσικέλιζε, and the like.

909. τὸ ῥυππαπαῖ.] The measured cry to which Athenian sailors rowed (Frogs, 1073; compare Knights, 602), the ἐπιφώνημα ναυτικόν, is in this place used to

- PHIL. O the vile wretch! O what a thievish look!
See how he grins, and thinks to take me in.
Where's the Accuser, Cur of Cydathon?
- CUR. Bow! BDEL. Here he stands. Sos. Another Labes this,
Good dog to yelp and lick the platters clean.
- BDEL. St! take your seat. (*To Cur.*) Go up and prosecute.
- PHIL. Meanwhile I'll ladle out and sip my gruel.
- XANTH. Ye have heard the charge, most honourable judges,
I bring against him. Scandalous the trick
He played us all, me and the Sailor-laddies.
Alone, in a corner, in the dark, he gorged,
And munched, and crunched, and Siciliced the cheese!
- PHIL. Pheugh! the thing's evident: the brute this instant
Breathed in my face the filthiest whiff of cheese.
O the foul skunk! XANTH. And would not give me any,
Not though I asked. Yet can *he* be your friend
Who won't throw anything to Me, the dog?

denote the sailors themselves. Here, as elsewhere, the veil is raised for the moment, and the prisoner is Laches, and not Labes. So again we have *ἄνδρα* in 918, 923, 933, *πόλεων* in 925, *στρατιώταις* in 965, and many other expressions, entirely inapplicable to the dog, and applicable only to the Athenian commander. Observe that the expression is ΕΜΕ καὶ τὸ ῥυπαπαῖ. The grievance most prominent in the Accuser's mind throughout, is that he had himself been excluded from all share in the spoil. See *supra* 896, *infra* 914, 923, 972.

910. *γωνίαν—σκότω*.] He means that the peculations of Laches had been committed in Sicily, an obscure and distant region, where the eye of the Athenian

People could with difficulty discern his proceedings. Compare the explanation which St. Chrysostom gives of the phrase "What I tell you in darkness," St. Matth. x. 27: *ἐπειδὴ μ. τοῖς αὐτοῖς διελέγεται, καὶ ἐν μικρᾷ γωνίᾳ τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν "ἐν τῇ σκοτίᾳ."*—Hom. xxxiv. 390 c. *καρσευκέλιζε*, if not borrowed from the oratory of the real Cleon, is a word formed for the present occasion.

916. *τῷ κυνί*.] In Knights, 1017, Cleon is made to compare himself to a faithful and vigilant dog, who serves the Demus his master with loud and incessant barking. And it is in no way improbable that in his actual speeches, like an eminent politician of our own day, he

- ΦΙ. οὐδὲν μετέδωκεν; οὐδὲ τῷ κοινῷ γ' ἐμοί.
θερμός γάρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.
- ΒΔ. πρὸς τῶν θεῶν, μὴ προκαταγίνωσκ', ὦ πάτερ,
πρὶν ἂν γ' ἀκούσης ἀμφοτέρων. ΦΙ. ἀλλ', ὦγαθέ, 920
τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.
- ΞΑ. μὴ νυν ἀφήτέ γ' αὐτὸν, ὥς ὄντ' αὐ πολλὴν
κινῶν ἀπάντων ἄνδρα μονοφαγίστατον,
ὅστις περιπλεύσας τὴν θυεῖαν ἐν κύκλῳ
ἐκ τῶν πόλεων τὸ σκίρον ἐξεδήδοκεν. 925
- ΦΙ. ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὕδριαν πλάσαι.
- ΞΑ. πρὸς ταῦτα τοῦτον κολάσατ'. οὐ γὰρ ἂν ποτε
τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο·

was accustomed to describe himself as the watchdog or Tear'em of the State. Mitchell aptly compares Demosth. contr. Aristogit. 782, τί οὖν οὗτός ἐστι; κύων νῆ Δία (φασί τινες) τοῦ Δήμου. ποδαπός; οἷος οὓς μὲν αἰτιάται λύκους εἶναι, μὴ δάκνει, ἂ δέ φησι φυλάττειν πρόβατα, αὐτὸς κατεσθίειν. Here Cleon is arguing on the principle of Love me, love my dog.

917. τῷ κοινῷ.] Philocleon speaks in the name of the dicastery which represented, or rather which itself was, the Sovereign People of Athens. Mitchell refers to Andocides, Or. ii. 3, εἰ δὲ μὴ ταῦτα ἡγοῦνται σφίσι τε αὐτοῖς συμφερεῖν καὶ τῷ ὑμετέρῳ κοινῷ, δυσμενεῖς ἂν τῇ πόλει εἶεν. "He gave nothing to me, the State dog," says Cleon: "no, nor yet even to me, the State itself," adds Philocleon, who is naturally more impressed with the wrong to himself than with the hardship to the prosecutor. There is perhaps a play on the words ἐμοὶ τῷ κυνί, and ἐμοὶ τῷ κοινῷ.

918. θερμός.] *θερμός*, as applied to the man, means "violent, lawless" (Plutus, 415): as applied to the gruel, it seems to suggest, as Florent Chretien observes, that Philocleon has just been burning his mouth. See Peace, 1069, and the note there. I have translated it "scorcher" with reference to the French *écorcheurs*. The Court is beginning to exhibit so very decided a bias in favour of the prosecution, that Bdelycleon, in the next line, is obliged to interpose and remind it of its judicial oath. See the note on 725 supra.

921. τὸ πρᾶγμα—αὐτὸ βοᾷ.] *Res ipsa loquitur*. A common phrase in both classical and ecclesiastical writers. Mitchell refers to Dem. F., L. 80, ἡ γὰρ ἀλήθεια καὶ τὰ πεπραγμένα αὐτὰ βοᾷ. So Theodore, H. E. ii. 29, αὐτὰ τὰ πεπραγμένα βοᾷ. St. Chrys. Matth. Hom. xvii. 230 D, τῶν πραγμάτων αὐτὰ βοῶντων (Qu. αὐτοβοῶντων).

924. θυεῖαν.] That cheese (Sicilian

- PHIL. Not give you any! No, nor Me, the state.
The man's a regular scorcher, (*burns his mouth*) like this gruel.
- BDEL. Come don't decide against us, pray don't, father,
Before you've heard both sides. PHIL. But, my dear boy,
The thing's self-evident, speaks for itself.
- XANTH. Don't let him off; upon my life he is
The most lone-eatingest dog that ever was.
The brute went coasting round and round the mortar,
And snapped up all the rind off all the cities.
- PHIL. And I've no mortar even to mend my pitcher!
- XANTH. So then be sure you punish him. For why?
One bush, they say, can never keep two thieves.

cheese too) was with other ingredients brayed in a mortar to compound a *μυρ-τωρός*, we know from Peace, 250, and the stage direction there. But here I suppose the *θειά* was used as a pan or safe wherein to keep the cheese.

925. *τὸ σκῆρον*.] *σκῆρον* means any indurated substance, especially the dry chips struck off in hewing stone: from which cement is made, and indeed derives its name, *cæmentum*, quasi *cædi-mentum*. It is also applied to the hard rough outside, or rind, of cheese, *τὸ ῥυπῶδες τὸ ἐπὶ τῶν τυρῶν*, says the Scholiast, who quotes from the *Χρυσσοῦν γένος* of Eupolis a passage in which a *τροφᾶλις* is described as *σκῆρον ἡμφιεσμένη*. Xanthias uses the word in the latter, Philocleon in the former, sense. In my translation I have been obliged to transfer the play of words from *σκῆρον* to *θειά*.

928. *μία λύχμη*.] The solitary habits of the robin redbreast (*Erythacus ru-*

cula), and the determination with which he beats off from the favourite haunts of himself and his mate any intruder of his own species, gave rise to a proverb, which Xanthias here parodies, *ἐπιθίκους δὲ οὐ τρέφει λύχμη μία*. The proverb is preserved by the Scholiast. And its accuracy is abundantly verified by modern observers. "During the time of incubation," says Mr. Bowick, speaking of the redbreast, "the cock keenly chases all the birds of his own species, and drives them from his little settlement. It has never been observed that two pairs of these birds were ever lodged in the same bush. *Unum arbutum non alit duas erythacos*." And "in confinement," Bechstein tells us (History of Cage Birds), "he is so jealous and unsocial that he must not have a companion, he must be quite alone; a second would cause battles which would end only with the death of one of the combatants. If, however, they are equal in strength, and in a large room,

ἵνα μὴ κεκλάγγῃω διὰ κενῆς ἄλλως ἐγώ·
ἐὰν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγγεσμαι.

930

ΦΙ. ἰοὺ ἰοὺ.

ὅσας κατηγόρησε τὰς πανουργίας.
κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,
ὠλεκτρύν; νῆ τὸν Δί', ἐπιμύει γέ τοι.
ὁ θεσμοθέτης. πού 'σθ' οὗτος; ἀμίδα μοι δότω.

935

ΒΔ. αὐτὸς καθελοῦ· τοὺς μάρτυρας γὰρ ἐσκαλῶ.

Λάβητι μάρτυρας παρῆναι, τρύβλιον,
δοῖδυνκα, τυρόκνηστιν, ἐσχάραν, χύτραν,
καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.
ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω;

940

ΦΙ. τοῦτον δέ γ' οἶμ' ἐγὼ χεσεῖσθαι τήμερον.

ΒΔ. οὐκ αὖ σὺ παύσει χαλεπὸς ὢν καὶ δύσκολος,
καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὁδᾶξ ἔχει;
ἀνάβαιν', ἀπολογοῦ. τί σεσιώπηκας; λέγε.

they will divide it, and, each taking possession of his half, they remain in peace unless one should pass his limits, in which case war begins, and is maintained to the last extremity." Many anecdotes illustrating this peculiarity of the redbreast are collected by the Rev. F. O. Morris in his pleasant and instructive History of Birds. As to κλέπτα δύο see supra 759, infra 1227.

932. τὸ χρῆμα τάνδρός.] With this well-known idiom (Clouds, 2; Lys. 1031, etc.) compare the Latin Quid hoc sit hominis (Plautus, Amph. ii. 2. 137), and our old English phrase, so common in Richardson and other novelists of a past generation, "a fine figure of a man."

937. μάρτυρας—τρύβλιον.] ὅσα ἐν τῷ μαγειρείῳ τυγχάνει ἐργαλεία—ὅτι ἐν τῷ

μαγειρείῳ ἡρπάγη ὁ τυρός.—Scholiast. No evidence was required for the prosecution, but for the defence Bdelycleon calls the various culinary articles which were present in the kitchen at the time of the alleged theft. Lucian, who though himself as original and independent a genius as ever lived, is perpetually recalling and reproducing the wit of Aristophanes, must have had in his mind as well the scene before us as the address to the Lamp with which the Ecclesiastusæ commences, when he described the trial of Megapenthes before the judgment-seat of Rhadamanthus in the world below (Cataplus, 27). Megapenthes is accused of divers enormities, and on his denying the truth of the charge, the Accuser offers to produce witnesses.

Lest I should bark, and bark, and yet get nothing.
And if I do I'll never bark again.

PHIL. Soh! soh!

Here's a nice string of accusations truly!
A rare thief of a man! You think so too,
Old gamecock? Ay, he winks his eye, he thinks so.
Archon! Hi, fellow, hand me down the vessel.

BDEL. Reach it yourself; I'll call my witnesses.

The witnesses for Labes, please stand forward!
Pot, pestle, grater, brazier, water-jug,
And all the other scarred and charred utensils.

(To Phil.) Good heavens, sir, finish there, and take your seat!

PHIL. I guess I'll finish *him* before I've done.

BDEL. What! always hard and pitiless, and that
To the poor prisoners, always keen to bite!

(To Labes) Up, plead your cause: what, quite dumbfounded? speak.

"Whom do you call?" demands the Judge. "Call," says the Accuser to Hermes, "his Lamp and his Bedstead." *προσκάλει μοι, ὃ Ἑρμῆ, τὸν λύχνον αὐτοῦ καὶ τὴν κλίνην.* Hermes at once makes proclamation, "Let the Bedstead and the Lamp of Megapenthes stand forward," ἡ κλίνη, καὶ ὁ λύχνος ὁ Μεγαπένθους παρίστω. And at the call they come, and first the Bedstead and then the Lamp gives oral evidence before the Court.

939. *προσκεκαυμένα.*] The witnesses in the present case are not *προσκεκλημένα*, "summoned to give evidence," like other witnesses (see the preceding note): they are *προσκεκαυμένα*, as is natural for kitchen utensils, *supra* 828. There is possibly a play on the two words. Dabree

proposed to read *προσκεκλημένα* here: an ingenious suggestion certainly, and one which involves merely the slight alteration of two letters: but *προσκεκαυμένα*, which is supported by the uniform authority of all the MSS. and the Scholiast, and yields a good and apt sense, cannot be dislodged from its place, simply because another word has been discovered which would perhaps have been wittier and still more apt.

942. *παύσει—ὦν δύσκολος.*] Hitherto therefore the prayer expressed in 883 *supra* (*πανσάμενον τῆς δυσκολίας*) had not been granted.

944. *ἀνάβαιν', ἀπολογεῖ.*] Bdelycleon puts up Labes to make his defence just as, *supra* 905 (*ἀναβάς κατηγορεῖ*), he had put up Κῶν to conduct the prosecution;

- ΦΙ. ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὅ τι λέγῃ. 945
 ΒΔ. οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθέναι,
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
 ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.
 παρέχ' ἐκποδών. ἐγὼ γὰρ ἀπολογήσομαι.
 Χαλεπὸν μὲν, ὠνδρες, ἐστὶ διαβεβλημένου 950
 ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὁμως.
 ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.
 ΦΙ. κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης.
 ΒΔ. μὰ Δι', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
 οἷός τε πολλοῖς προβατίοις ἐφεστάναι. 955
 ΦΙ. τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;
 ΒΔ. ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θύραν
 καὶ τὰλλ' ἄριστός ἐστιν· εἰ δ' ὑφείλετο,
 ξύγγνωθι. καθαρίζειν γὰρ οὐκ ἐπίσταται.

and cf. 963 and 977 infra. But Laches, a plain blunt man, and no orator as Cleon was, is so taken aback by the charges brought against him, that he has not a word to say in his own defence. Thereupon Aristophanes recalls the similar condition of Thucydides (the son of Melesias and rival of Pericles) when he too was put upon his defence, and was so dumb-founded by the nimbleness and versatility of his adversary's tongue, that he lost not only his presence of mind, but his very power of speech. The scene is described, with natural indignation, in the Antepirrhema of the Acharnians.

949. *παρέχ' ἐκποδών.*] *λακτίσας τὸν κύνα, φησὶν "ἀναχάρει."*—Scholiast. Bdelycleon undertakes to speak on behalf, but not in the person, of the Accused.

950. *διαβεβλημένου κυνός.*] A dog whose character is impugned, a dog which

has lost its good name. Here again the argument is in accordance with an English proverb, "Give a dog a bad name, and hang him."

952. *λύκους.*] The wolves are the enemies of Athens; the sheep, the Athenian people; the dogs, the chiefs of the Republic, the commanders of her fleets and armies. *ἐφεστάναι* is rightly used of a sheep-dog standing guard over, taking charge of, a flock. In his second speech against Aristogeiton, sec. 22, Demosthenes says, *κύνα ἐπὶ ποίμνῃ ἀγερνῇ καὶ φαῦλον οὐδ' ἂν εἰς ἐπιστήσειε φυλάττειν.*

953. *ξυνωμότης.*] *ὥς ἅπανθ' ὑμῖν τυραννίς ἐστι καὶ ξυνωμόται*, supra 488. With the frame of the verse compare Clouds, 1112.

959. *καθαρίζειν κ.τ.λ.*] In this line, as in Birds 1432, there seems to be an adaptation of, or allusion to, some

PHIL. Seems he's got nothing in the world to say.

BDEL. Nay, 'tis a sudden seizure, such as once
Attacked Thucydides when brought to trial.

'Tis tongue-paralysis that stops his jaws.

(*To Laches*) Out of the way! I'll plead your cause myself.

O sirs, 'tis hard to argue for a dog
Assailed by slander: nevertheless, I'll try.

'Tis a good dog, and drives away the wolves.

PHIL. A thief I call him, and CONSPIRATOR.

BDEL. Nay, he's the best and worthiest dog alive,
Fit to take charge of any number o' sheep.

PHIL. What use in that, if he eat up the cheese?

BDEL. Use! why, he fights your battles, guards your door;
The best dog altogether. If he filched,
Yet O forgive: he never learnt the lyre.

popular saying; such (it may be) as that preserved by the Scholiast, *περὶ βαδείω, ρεῖν γὰρ οὐκ ἐπίσταμαι*. Here the speaker appears to mean that Laches is a blunt rude soldier, who knows a soldier's duty, and knows no more. And this is exactly his character in the Platonic dialogue which bears his name. He and Nicias are there consulted about the education of two boys (Thucydides, son of Melesias and grandson of the Thucydides mentioned in the note on 944 supra, and Aristides, son of Lysimachus and grandson of Aristides the Just), the immediate question being whether it is advisable for boys to learn the science of arms from a professional teacher. Nicias thinks it is. Laches thinks it is not. He has seen, he says, that sort of gentry in actual battle, *ἐν αὐτῷ τῷ ἔργῳ*, and remarked the ridiculous figure they cut:

Nicias may be quite right, but such at all events is *his* experience. Doctors differing, the question is referred to Socrates. Of course Socrates must needs go to the root of the matter; the object of education, the nature of the soul, the definition of virtue in general, and of *ἀνδρία* in particular. Laches is now in his element. O, I know what *ἀνδρία* is, he says: when a man stands to his post, and beats off his enemy, *that* is *ἀνδρία*. Socrates explains that this is no definition at all, but merely an instance, and not even a well-chosen instance, of *ἀνδρία*: and by dint of cross-questioning he fairly puzzles Laches, who says, *ἀθήνης εἰμι τῶν τοιούτων λόγων, ἀλλὰ τίς με καὶ φιλονεικία εἰληφεῖ πρὸς τὰ εἰρημένα, καὶ ὡς ἀληθῶς ἀγανακτῶ εἰ οὕτως ἃ νοῶ μὴ οἷός τ' εἰμι εἰπεῖν*. νοεῖν μὲν γὰρ ἔμοιγε δοκῶ περὶ *ἀνδρίας* ὅτι ἐστίν, οὐκ οἶδα δ' ὅπῃ με ἄρτι

- ΦΙ. ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα, 960
 ἵνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν λόγον.
- ΒΔ. ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.
 ἀνάβηθι, τυρόκηστι, καὶ λέξον μέγα
 σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀπόκριναι σαφῶς,
 εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες. 965
 φησὶ κατακνήσαι. ΦΙ. νῆ Δί', ἀλλὰ ψεύδεται.
- ΒΔ. ὦ δαιμόνι', ἐλέει ταλαιπωρουμένους.
 οὗτος γὰρ ὁ Δάβης καὶ τραχήλι' ἐσθίει
 καὶ τὰς ἀκάνθας; κοῦδέποτ' ἐν ταύτῳ μένει.
 ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον. 970
 αὐτοῦ μένων γὰρ ἄττ' ἂν εἴσω τις φέρη,
 τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.
- ΦΙ. αἰβοῦ, τί κακόν ποτ' ἔσθ' ὅτ' μαλάττομαι;
 κακόν τι περιβαίνει με κίναπείθομαι.
- ΒΔ. ἴθ', ἀντιβολῶ σ', οἰκτεῖρατ' αὐτὸν, ὦ πάτερ, 975
 καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία;

διέφυγεν, ὥστε μὴ ξυλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὅ,τι ἔστιν. Nicias, an accomplished and highly-educated gentleman, rallies his friend with perhaps a greater assumption of intellectual superiority than his friend altogether likes: but his own definition ἐπιστήμη τῶν δεινῶν καὶ θαρραλέων is presently demolished by Socrates, and Nicias himself is obliged to confess that the true definition has yet to be found. Laches is delighted to see that Nicias fares no better than himself. What not got the true definition, Nicias? says he; why, when you were laughing at my answers to Socrates I made sure you had got the true definition yourself. And ultimately he delivers his opinion thus: I'll tell you what, Nicias, I advise our friends here not to

consult you and me about the education of their boys, but to go to Socrates and to keep fast hold of *him*. Throughout the whole dialogue Laches is the plain downright soldier, a man of deeds and not of words.

961. ἐνέγραφ'.] ὡς γραπτὸν δεδωκότος λόγον τοῦ ἀπολογουμένου κυνός.—Scholiast. Written speeches were the rule, rather than the exception, in Athenian law-courts. They were, however, speeches composed by the advocate to be repeated by the party to the suit; and not, as Philocleon suggests to have been the arrangement here, speeches composed by the culprit (κακουργῶν) to be inflicted on the Court by the advocate conducting the case.

962. ὦ δαιμόνι.] This is one of those

- PHIL. I would to heaven he had never learned his letters,
Then he'd not given us all this tiresome speech.
- BDEL. Nay, nay, sir, hear my witnesses, I beg.
Grater, get in the box, and speak well out.
You kept the mess ; I ask you, answer plainly,
Did you not grate the spoil between the soldiers ?
He says he did. PHIL. Ay, but I vow he's lying.
- BDEL. O sir, have pity on poor toiling souls.
Our Labes here, he lives on odds and ends,
Bones, gristle : and is always on the go.
That other Cur is a mere stay-at-home,
Sits by the hearth, and when one brings aught in
Asks for a share : if he gets none, he bites.
- PHIL. O me, what ails me that I grow so soft !
Some ill's afoot : I'm nearly giving in.
- BDEL. O, I beseech you, father, show some pity,
Don't crush him quite. Where are his little cubs ?

expressions which elude the efforts of a translator. It conveys a touch of surprise, not unmingled with expostulation, at the conduct of the person addressed, and is perhaps best represented by the intonation given to such phrases as " Pray, sir, do so and so."

964. *ταμείουσα*.] You were the *ταμίας τῶν στρατιωτικῶν*, the Quæstor, the Paymaster to the expeditionary force: you had charge of the military chest, and would know whether the funds were properly distributed or not. Cf. Demosth. adv. Timocr. 1189, *ἐπέπλει ταμείων Φιλίππου τῷ ναυκλήρῳ*. All this, of course, belongs to Laches, not to Labes. The Scholiast says that Aristophanes is imitating the investigations before the Public Auditors; see the note on 571 supra.

968. *ὁ Λάβης*.] Aristophanes is drawing a portrait of Laches and Cleon in the character of the Two Dogs: depredators both, *κλέπτα δύο*, but the one gaunt and hungry, toiling and moiling in his master's service: the other living at home on the fat of the land, and assailing with noisy clamour all who will not admit him to a share of their plunder.

973. *τί κακόν*.] His feelings resemble those of Lucas Beaumanoir at the trial of Rebecca (Scott's *Ivanhoe*, chap. 38): "He crossed himself twice, as doubting whence arose the unwonted softening of a heart, which on such occasions used to resemble in hardness the steel of his sword."

976. *παῖδια*.] He brings forward a litter of puppies, just as culprits were

ἀναβαίνειτ', ὃ πονηρὰ, καὶ κυνζούμενα
αἰτεῖτε κἀντιβολεῖτε καὶ δακρύετε.

ΦΙ. κατὰβα κατὰβα κατὰβα κατὰβα. ΒΔ. καταβήσομαι.

καίτοι τὸ κατὰβα τοῦτο πολλοὺς δὴ πάνυ 980
ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.

ΦΙ. ἐξ κόρακας. ὥς οὐκ ἀγαθὸν ἐστὶ τὸ ῥοφεῖν.

ἐγὼ γὰρ ἀπεδάκρυσσα νῦν, γνώμην ἐμήν,
οὐδὲν ποτέ γ' ἄλλ' ἢ τῆς φακῆς ἐμπλήμενος.

ΒΔ. οὐκ οὐκ ἀποφεύγει δῆτα ; ΦΙ. χαλεπὸν εἰδέναι. 985

ΒΔ. ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.

τηνδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
μύσας παρᾶξον κάπύλυσον, ὦ πάτερ.

accustomed to produce in court their weeping wives and children as a plea for mercy, and in mitigation of punishment. See the note on 568 *supra*.

981. *ἐξηπάτηκεν*.] The judges would say, *That will do, get down*: and the prisoner would get down, expecting an acquittal, and presently find himself condemned after all.

983. *γνώμην ἐμήν*.] *As I think*. ἀντὶ τοῦ κατὰ γνώμην ἐμήν.—Scholiast. Bruuck refers to Peace, 232, καὶ γὰρ ἐξέναι, γνώμην ἐμήν, Μέλλει, and Eccl. 349. Richter absurdly takes the words to be the accusative after ἀπεδάκρυσσα, which he supposes to mean δακρύων ἀπώλεσα.

985. *χαλεπὸν εἰδέναι*.] Bdelycleon had addressed his father in the plural number (οἰκτεῖρατε, μὴ διαφθεῖρητε) as though addressing a full court, composed of many dicasts. His father carries on the

fiction, anticipating a close division and professing that he cannot yet be sure on which side the majority will be found.

987. *ὕστερον*.] Sc. καδίσκον or κάδον. There were, as the Scholiast observes, two Voting Urns: the Nearer, ὁ πρότερος, was the urn of condemnation; the Further, ὁ ὕστερος, was the urn of acquittal. Each dicast had one vote, and only one. If he thought the prisoner guilty, he dropped it into Urn No. 1; if not guilty, into Urn No. 2. When all had voted (*supra* 752-4) the votes were cast out, and counted on a stone slab (*supra* 332): and the majority was thus ascertained. Phrynichus in his comedy of The Muses, which obtained the second prize when the Frogs of Aristophanes obtained the first, has a similar allusion to the two καδίσκοι,

Ἴδον, δέχου τὴν ψῆφον· ὁ καδίσκος δέ σοι
ὁ μὲν ἀπολύων οὗτος· ὁ δ' ἀπολλὺς ὁδὲ.

Meineke, Com. Fragm. ii. 593. (Possibly Phrynichus is representing Euripides on

his trial before the Muses: Meineke's idea that the Play contained a poetical

Up, little wretches, up; and whimpering there
Plead for your father: weep, implore, beseech.

PHIL. (*Deeply affected*) Get down, get down, get down, get down. Bd. I will.
Yet that "get down," I know, has taken in
A many men. However I'll get down.

PHIL. Dash it! this guzzling ain't the thing at all.
Here was I shedding tears, and seems to me
Only because I have gorged myself with gruel.

BDEL. Then will he not get off? PHIL. 'Tis hard to know.

BDEL. O take, dear father, take the kindlier turn.
Here, hold this vote: then with shut eyes dash by
To the Far Urn. O father, do acquit him.

contest between Sophocles and Euripides is improbable in itself and inconsistent with the language of the fragments.) And compare Lysias contra Agoratum, p. 133. There was, as the Scholiasts observe, another mode of voting: where there was but one voting urn, and each dicast had two votes, a ^{solid} one for condemnation, and a perforated one for acquittal. In this case the dicast dropped one vote into the voting urn, and threw aside the unused vote into a surplus urn. But this is manifestly not the plan adopted here. See Schömann, *De Judiciorum suffragiis occultis*, *Opuscula Academica*, i. 267. There is here no trace of two votes: and Bdelycleon plainly wishes his father to drop an effective vote of acquittal into the Further Urn, and not merely to throw the "guilty" vote, as unused, into the surplus urn, before he has voted at all.

is still wavering, and Bdelycleon still hopes that he may be induced to deposit his vote in the urn of acquittal. But knowing how difficult it will be for his father to pass by the old familiar urn of condemnation, he begs him to shut his eyes, and make a dash for it. Philocleon's repartee οὐ δῆρα κ.τ.λ. is treated as a mere jest; and the old man does in truth consent to be led blindfold towards the urns. Bdelycleon leads him round (compare the expression *μετὰ χοίρινος περιελθεῖν*, supra 349) so as to miss Urn No. 1 altogether: and the first urn Philocleon meets is really Urn No. 2. By the manoeuvre and ambiguous language of his son, he is made to suppose that this is Urn No. 1; and whether he all along intended to do so, or is at the last moment unable to resist the temptation, he puts his vote into the urn of acquittal, believing that he is outwitting his son, and condemning Labes.

988. *μύσας παρῶρον*.] The old dicast

- ΦΙ. οὐ δῆτα· καθαρίζειν γὰρ οὐκ ἐπίσταμαι.
 ΒΔ. φέρε νῦν σε τηδὶ τὴν ταχίστην περιάγω. 990
 ΦΙ. ὁδ' ἔσθ' ὁ πρότερος; ΒΔ. οὐτος. ΦΙ. αὕτη 'ντευθενί.
 ΒΔ. ἐξηπάτηται, καπολέλυκεν οὐχ ἑκών.
 φέρ' ἐξεράσω. ΦΙ. πῶς ἄρ' ἡγωνίσμεθα;
 ΒΔ. δείξειν ἔοικεν ἐκπέφενγας, ὦ Λάβης.
 πᾶτερ πᾶτερ, τί πέπονθας; ΦΙ. οἶμοι, ποῦ 'σθ' ὕδωρ; 995
 ΒΔ. ἔπαιρε σαυτόν. ΦΙ. εἰπέ νυν ἐκείνῳ μοι,
 ὄντως ἀπέφηνεν; ΒΔ. νῆ Δί'. ΦΙ. οὐδέν εἰμ' ἄρα.
 ΒΔ. μὴ φροντίσης, ὦ δαιμόνι, ἀλλ' ἀνίστασο.
 ΦΙ. πῶς οὖν ἐμαντῶ τοῦτ' ἐγὼ ξυνείσομαι,
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 1000
 ἀλλ', ὦ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι
 ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπον.
 ΒΔ. καὶ μηδὲν ἀγανάκει γ'. ἐγὼ γάρ σ', ὦ πᾶτερ,
 θρέψω καλῶς, ἄγων μετ' ἐμαντοῦ πανταχοῦ,
 ἐπὶ δεῖπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν, 1005
 ὥσθ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον·
 κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος.
 ἀλλ' εἰσίωμεν. ΦΙ. ταῦτα νῦν, εἴπερ δοκεῖ.

989. καθαρίζειν.] He is retorting Bdelycleon's saying (supra 959) on Bdelycleon himself. I too, he means, am none of your dilettanti, but a plain, blunt Judge, not to be swayed by any sentimental considerations. I know a Judge's duty, and I know no more.

993. πῶς ἄρ' ἡγωνίσμεθα.] The scene before us naturally recalls, though by way rather of contrast than of analogy, the solemn judicial voting in the *Eumenides* of Æschylus: and Bergler cites the direction given there by *Athene*, ἐκβάλλεθ' ὡς τάχιστα τευχέων

πάλους, and her final announcement of the result, ἀνὴρ ὃδ' ἐκπέφενγεν αἵματος δίκην. With the present passage may be compared the anxious exclamation of *Orestes*, ὦ Φοῖβ' Ἀπολλόν, πῶς ἀγὼν κριθήσεται; Not that there is any anxiety in *Philocleon's* mind: he speaks with the quiet confidence of a man who knows that when the matter is brought to the test he will be found to have done his duty.

994. δείξειν ἔοικεν.] Bergler refers to *Frogs*, 1261, δείξει δὲ τάχα, and *Ly-sistrata*, 375, τοῦργον τάχ' αὐτὸ δείξει.

- PHIL. No, no, my boy. I never learnt the lyre.
 BDEL. Here, let me lead you round the handiest way.
 PHIL. Is this the Nearer? BDEL. This is. PHIL. In she goes.
 BDEL. (*Aside*) Duped, as I live! acquits him by mistake!
 (*Aloud*) I'll do the counting. PHIL. Well, how went the battle?
 BDEL. We shall soon see. O Labes, you're acquitted!
 Why, how now, father? PHIL. (*Faintly*) Water, give me water!
 BDEL. Hold up, sir, do. PHIL. Just tell me only this,
 Is he INDEED acquitted? BDEL. Yes. PHIL. I'm done for.
 BDEL. Don't take it so to heart: stand up, sir, pray.
 PHIL. How shall I bear this sin upon my soul?
 A man acquitted! What awaits me now?
 Yet, O great gods! I pray you pardon me.
 Unwilled I did it, not from natural bent.
 BDEL. And don't begrudge it; for I'll tend you well,
 And take you, father, everywhere with me,
 To feasts, to suppers, to the public games.
 Henceforth in pleasure you shall spend your days,
 And no Hyperbolus delude and mock you.
 But go we in. PHIL. Yes, if you wish it, now.

And with what follows the same commentator compares Eurip. *Androm.* 1072, XO. *ἔπαυε στανόν.* ΠΗ. *οὐδέν εἰμ' ἀπωλόμην*, and Soph. *Electra*, 677; Phil. 951.

1000. *τίποτε πείσομαι.*] For, according to his own account (*supra* 160), a heavy judgment had been denounced against him, if he should once acquit a prisoner.

1007. *ἐγχανείραί σ' ἔξαπατών.*] So *infra* 1349, *ἔξαπατήσεις κάγχανεί.* You shall no longer be a prey to the demagogue who first misleads you, and then laughs at you for being misled. The participle

added to *ἐγχανείρα* gives the reason for the mockery; as in *Ach.* 221; *Knights*, 1313, etc. On Hyperbolus see the note at *Peace*, 681. Aristophanes is, for the last time, insisting on that charge against the demagogues, which it is the main purpose of the Play to enforce, viz. that whilst they affected to be patronizing the dieasts, they were in reality deluding them, and laughing them to scorn. See *supra* 516, and *passim*.

1008. *νῦν.*] Now: not before, but now: after this crushing and unex-

ΧΟ. ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.

ὑμεῖς δὲ τέως, ὦ μυριάδες

1010

ἀναρίθμητοι,

νῦν μὲν τὰ μέλλοντ' εὖ λέγε-

σθαι μὴ πέσῃ φαύλως χαμᾶς'

εὐλαβείσθε.

τοῦτο γὰρ σκαιῶν θεατῶν

ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

νῦν αὖτε λεγὼ πρόσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φιλεῖτε. 1015

μέμφασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητὴς νῦν ἐπιθυμεῖ.

pected catastrophe, Philocleon finally and for ever resigns his dicastic duties. Modern editors have destroyed the pathos by converting the expressive *νῦν* of the MSS. into the meaningless enclitic *νυν*.

1009. *ἴτε χαίροντες*.] *ἴτε καὶ χαίρετε*, *ite et valete*, the usual valedictory formula wherewith the Chorus dismiss the actors, whilst they themselves turn to the audience and commence the Parabasis. *τέως* in this passage, as in Peace 729 (*ἀλλ' ἴθι χαίρων' ἡμεῖς δὲ τέως κ.τ.λ.*), refers to the interval whilst the actors are away. We have here a complete Parabasis, perfect in all its parts; *τῆς παραβάσεως κοίμικῃς*, says Pollux, iv. segm. 112, *ἐπὶ ἃν εἴη μέρη, κομμάτιον, παράβασις, μακρὸν, στροφή, ἐπὶρρημα, ἀντί-στροφος, ἀντεπὶρρημα*. The Commation (1009—1014) is a short prelude, introductory to the Parabasis proper. The Parabasis proper (1015—1059) consists of thirty-six Aristophanic lines, concluding with the *Πνίγος* or *Macron* (1051—1059), which is defined by Pollux, *ubi supra*, as *βραχὺ μελῦδριον ἐπὶ τῇ*

παραβάσει, ἀπνευστὶ ἀδόμενον, and which is here composed of ten short anapaestic lines. These sections comprise the Address of the Poet in his own character to the audience. The four remaining sections are concerned with the Chorus in their dramatic character. The *Epirrhema* (1071—1090) and *Antepirrhema* (1102—1121), each of twenty trochaic tetrameters, explain the reasons why the members of the Chorus are represented under the guise of Wasps. The *Epirrhema* shows that the wasp is a fit symbol of their active and martial youth: the *Antepirrhema*, that it accords equally well with the altered habits of their dicastic old age. The battle-scene of the *Epirrhema* comes appropriately between the *Strophe* (1060—1070) and *Antistrophe* (1091—1101), which are two stirring strains, enumerating the glorious exploits of those early years.

1010. *μυριάδες ἀναρίθμητοι*.] This seems to have been a quaint phrase, very popular at Athens. Reisig refers to Plato's *Laws*, vii. 804 E: and Dindorf to

CHOR. Yea, go rejoicing your own good way,
 Wherever your path may be;
 But you, ye numberless myriads, stay
 And listen the while to me.
 Beware lest the truths I am going to say,
 Unheeded to earth should fall;
 For that were the part of a fool to play,
 And not your part at all.

NOW ALL ye people attend and hear, if ye love a simple and genuine strain,
 For now our poet with right good will, of you, spectators, must needs complain.

Plato's *Theætetus*, 175 A, *πάπων καὶ προγόνων μυριάδες ἐκάστω γεγόνασιν ἀνδρίμητοι*: to Antipater (apud Jacobs. *Anth.* i. p. 524), *αἱ δ' ἀνδρίμητοι νεαρῶν σωρηδὼν αἰοιδῶν Μυριάδες λήθη, ξέινε, μαραινόμεθα*: and to Athenæus, vi. 64, *οἱ Παραθονομάχαι, οἱ τὰς ἀνδρίμους μυριάδας τῶν βαρβάρων φονεύσαντες*. To these examples I may add from Plutarch's comparison of Lysander and Sylla, cap. 5, *Σύλλας ταῖς ἀνδριμήτοις μυριάσι παρατισσόμενος ἴσθη τρόπαιον*.

1012. *πίση χαμάζε*.] "I set great store by your wisdom," says Socrates to Euthyphron (Plato, *Euth.* cap. 17), "and pay much heed to all you say, ὥστ' οὐ χαμὰ πεσείται ὃ τι ἂν εἴπῃς." *χαμαιπετής λόγος* is a Pindaric phrase for advice which falls to the ground, wasted and unregarded. *Ol.* ix. 17; *Pyth.* vi. 37; *Nem.* iv. 65. The metaphor is common to all languages. Mitchell refers to 1 Sam. iii. 19, and the expression occurs again in 2 Kings x. 10. See also Boissonade at *Pind.* *Ol.* ix. 17.

1015. *νῦν αὖτε*.] The *Parabasis* pro-

per of the Wasps has much in common with those of the Knights and the Clouds: and a considerable portion of it was subsequently repeated in the *Parabasis* of the Peace. The poet reviews his dramatic career, claiming credit for the honesty of his purpose, and the virtue of his Muse,—as well during the preliminary period when his productions were fathered on other poets,—as afterwards, when with the two great Comedies already exhibited in his own name, the Knights and the Clouds, he had gone out like another Heracles to do battle with the Monsters which were laying waste the land; first the giant Demagogue, powerful and death-dealing as the fabled Typhæus, and secondly, a foe more insidious but not less dangerous, the crafty and cold-blooded school of Sophists. That in the latter combat he was ill-supported by the popular voice, is a proof, he contends, that the people have not yet fully appreciated either the deserts of the author, or the singular excellence of that particular Play.

ἰδοικεῖσθαι γὰρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποιηκῶς,
 τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροισι ποιηταῖς,
 μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,
 εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι 1020
 μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτὸν,
 οὐκ ἀλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἡνιοχῆσας.
 ἄρθεις δὲ μέγας καὶ τιμηθεὶς ὥς οὐδεὶς πώποτ' ἐν ὑμῖν,
 οὐκ ἐκτελέσαι φησὶν ἐπαρθεὶς οὐδ' ὀγκῶσαι τὸ φρόνημα,
 οὐδὲ παλαιστρας περικωμάζειν πειρῶν· οὐδ' εἴ τις ἐραστὴς, 1025
 κωμωδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτὸν,
 οὐδενὶ πώποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπεικῇ,
 ἵνα τὰς Μούσας αἴσιν χρῆται μὴ προαγωγούς ἀποφήνῃ.

1018. ἑτέροισι ποιηταῖς.] οὐκ ἐκ τοῦ
 φανεροῦ, φησὶν, ἐπικουρεῖ ὁ ποιητὴς τοῖς
 θεαταῖς ὑμῖν, ἀλλὰ δι' ἑτέρων ποιητῶν λάβρα,
 ἐπειδὴ διὰ Φιλωνίδου καὶ Καλλιστράτου
 καθίει τινὰ τῶν δραμάτων. πρῶτον γὰρ
 δράμα δι' ἑαυτοῦ καθῆκε τοὺς Ἰππέας.—
 Scholiast. All the poet's early come-
 dies, down to and including the
 Acharnians, were produced in one or
 other of these two names. It is common-
 ly supposed that the Wasps itself was
 brought out in the name of Philonides;
 but to my mind the entire tenor of
 the Parabasis is absolutely conclusive
 against this hypothesis, which is fully
 discussed in the Preface.

1019. Εὐρυκλέους.] Eurycles, who is
 again mentioned (as Dindorf observes)
 in Plato's Sophista, cap. 37, was one of
 those wizards who were called ἐγγαστρί-
 μνοι, *ventriloqui*, because they made
 their voice appear to issue, not from
 their organs of speech, but from the
 lower parts of their body, as if from an

indwelling spirit there. ἐγγαστρίμνος
 is the name commonly applied through-
 out the Septuagint, and by the Greek
 Fathers, to persons who had familiar
 spirits, such as the Witch of Endor.
 The art of Eurycles was ventriloquism
 in its ancient and etymological signifi-
 cation of making your voice proceed from
 the depths of your own body, and not
 in its modern sense of making your
 voice proceed from the lips of others.
 Aristophanes poured his ideas through
 the lips of Philonides or Callistratus, as
 the spirit poured his through the lips of
 Eurycles.

1022. οὐκ ἀλλοτρίων Μουσῶν.] Other
 poets, he means, gained their victories
 with *his* works: but the Plays with
 which he himself entered the lists were
 all his own genuine unassisted pro-
 ductions; no other poets exhibited their
 comedies under the name of Aristopha-
 nes. In ἡνιοχῆσας he is using the
 metaphor which is more fully developed

Ye have wronged him much, he protests, a bard who had served you often and well before ;
 Partly, indeed, himself unseen, assisting others to please you more ;
 With the art of a Eurycles, weird and wild, he loved to dive in a stranger's breast,
 And pour from thence through a stranger's lips full many a sparkling comical jest.
 And partly at length in his own true form, as he challenged his fate by himself alone,
 And the Muses whose bridled mouths he drave, were never another's, were all his own.
 And thus he came to a height of fame which none had ever achieved before,
 Yet waxed not high in his own conceit, nor ever an arrogant mind he bore.
 He never was found in the exercise-ground, corrupting the boys: he never complied
 With the suit of some dissolute kuave, who loathed that the vigilant lash of the bard should chide
 His vile effeminate boylove. No ! he kept to his purpose pure and high,
 That never the Muse, whom he loved to use, the villainous trade of a bawd should ply.

in 1050 *infra*. Addison might have
 appealed to this passage as a precedent
 for part of the imagery employed in his

famous lines, famous for the criticism
 of Dr. Johnson in the *Lives of the*
Poets,

I bridle in my struggling Muse with pain,
 That longs to launch into a nobler strain.

"To *bridle a goddess*," says Dr. Johnson.
 "is no very delicate idea: but why must
 she be *bridled*? because she *longs to*
launch; an act which was never
 hindered by a *bridle*; and whither will
 she *launch*? Into a *nobler strain*. She
 is in the first line a *horse*, in the second
 a *boat*, and the care of the poet is to
 keep his *horse* or his *boat* from *singing*."

1024. οὐκ ἐκτελέσται ἐπαρθεῖς.] Though
 he was ἀρθεῖς, "lifted up so high," he
 did not turn out, did not end by be-
 coming, ἐπαρθεῖς, "lifted above himself."
 His elevation did not result or issue in
 pride or arrogance. The sentiment is
 the same as that in the epitaph by
 Simonides on the daughter of Hippias,
 ἡ πατρὸς τε καὶ ἀνδρὸς ἀδελφῶν τ' οὐσα
 τυράννων Παίδων τ', οὐκ ἤρθη νοῦν ἐς

ἀτασθαλίην.—Thuc. vi. 59. ἐκτελέσαι is
 used intransitively, as is frequently the
 case with τελέω and its compounds.

1025. παλαίστρας.] This subject of
 self-laudation is repeated in Peace, 762;
 and here, as there, the Scholiast says
 that there is a covert allusion to Eupolis,
 to whom such practices were commonly
 imputed.

1026. ἔσπενδε.] It was but lost
 labour that wealthy and dissolute
 Athenians strove to make interest with
 the poet for their abandoned associates:
 he was not to be swayed by considera-
 tions such as these, but kept on the
 even tenor of his course, praising virtue
 and censuring vice, no matter whom he
 thereby offended.

1028. προαγωγούς.] εἰ γὰρ μὴ κατα-

οὐδ' ὅτε πρῶτόν γ' ἦρξε διδάσκειν, ἀνθρώποις φήσ' ἐπιθέσθαι,
 ἀλλ' Ἡρακλέους ὀργήν τιν' ἔχων τοῖσι μεγίστοις ἐπιχειρεῖν, 1030
 θρασέως ξυστὰς εὐθύς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι,
 οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες ἔλαμπον,
 ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο
 περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον τετοκυίας,

δήλους ποιήσῃ τοὺς τοιούτους, says the Scholiast, ἀλλ' ἐπικρύψῃ, οἷον εἰ μαστροποὶ τῶν τοιούτων εὐρεθίσονται. The word χρῆται seems to involve a similar idea to that expressed in Knights, 517.

1029. πρῶτόν γ' ἦρξε διδάσκειν.] Two years before the date of the Wasps, a Chorus had for the first time been sought, and obtained, in the name of ARISTOPHANES. He had not applied before, partly (he says) because he considered κωμφοδοδιδάσκαλιον εἶναι χαλεπώτατον ἔργον ἀπάντων, Knights, 516. Now for the first time he became a real κωμφοδοδιδάσκαλος, an avowed and recognized διδάσκαλος τοῦ χοροῦ, or as he expresses it here, πρῶτον ἦρξε διδάσκειν. The first Comedies which he ἐδίδαξεν, that is to say, produced in his own name, were the Knights, B.C. 424; the Clouds, B.C. 423; and the Wasps (see the Preface), B.C. 422. And with this change in the nominal authorship, there came a striking change over the spirit and tone of the Aristophanic drama. Cleon and the demagogues, Euripides and the Sophists, he had already satirized, but only in a light and desultory manner. His earlier comedies had no trace of the concentrated energy which he now displayed, wrestling (ξυστὰς, infra 1031, ὡς ἐπὶ τῶν παλαιότων.—

Scholiast) with those evil influences which were in his judgment threatening to overpower the pure and wholesome instincts of the Hellenic mind. The Knights has been truly described as "a struggle for life or death" between the Poet and the Demagogue. The effect of the Clouds was as permanent as it was overwhelming, and years afterwards exercised a perceptible influence (Plato's Apology, cap. 3) in bringing about a catastrophe which the author little intended, and doubtless deeply regretted.

1030. Ἡρακλέους.] Just as Heracles did not pit himself against ordinary men, but purged the land of the monsters which infested it, such as the lion of Nemea, the Lernean hydra, etc.: so Aristophanes seeks out the mightiest antagonists, and wars οὐκ ἀνθρώποις, says the Scholiast, ἀλλὰ τέρασιν καὶ δαίμοσιν. He too was an ἀλεξίκακος, α τῆς χώρας τῆσδε καθαριστής.

1031. θρασέως.] The First of the Labours of Aristophanes (to adopt his own Heracleian imagery) consisted in his attack upon Cleon with the comedy of the KNIGHTS, a comedy to which he always looked back with peculiar satisfaction, as being the grandest and most heroic achievement of his Muse. He glories in the courage with which, when

When first he began to exhibit plays, no paltry MEN for his mark he chose,
 He came in the mood of a Heracles forth to grapple at once with the mightiest foes.
 In the very front of his bold career with the jag-toothed Monster he closed in fight,
 Though out of its fierce eyes flashed and flamed the glare of Cynna's detestable light,
 And a hundred horrible sycophants' tongues were twining and flickering over its head,
 And a voice it had like the roar of a stream which has just brought forth destruction and dread,

all men quailed before the savage and relentless demagogue (who makes his first appearance in history as advocating the massacre of every male in Mitylene, and is last mentioned as the author of the decree, carried into effect after his death, for the massacre of every male in Scione), he alone ventured into the lists against him, and smote him in the very plenitude of his power (*μέγιστον ὄντα*, Clouds, 549). To enhance the merit of the exploit, he portrays his adversary in the most appalling colours, as another Typhæus, before whom Gods themselves might tremble. The next six lines are occupied with a description of this combat. And the whole passage is repeated, with slight variation, in the Parabasis of the Peace, 751—9. The reader is referred to the notes there.

1032. *Κύννης*.] A shameless Athenian prostitute, with whom (or rather immediately after whom) Cleon is made to rank himself in Knights, 765. It is possible that Aristophanes means to suggest that Cynna inspires the truculent oratory of Cleon, as Aspasia is said to have inspired the lofty eloquence of Pericles. *καρχαρόδοντι* in the line above signifies "with sharp pointed fangs," such as carnivorous animals possess. The epithet had already been applied to Cleon in Knights, 1017.

1033. *κεφαλαί*.] Bentley would read *γλωτται*, but *κεφαλαί* is the word used by Hesiod in the description of Typhæus, to which Mitchell refers, and from which the present passage is supposed to be borrowed.

*ἐκ δέ οἱ ὤμων
 ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος,
 γλώσσοισι δνοφερῇσι λελεγχόμετες.*—Theogony, 825.

The Poet means that Cleon was surrounded by innumerable satellites (such as Theorus, Cleonymus, and the like, supra 45, 419, 592, etc.), who fluttered about his person, and bristled up the moment he was attacked. The future participle *οἰμωζομένων* may possibly, as Mitchell suggests, be intended to convey a menace, "who shall smart for it." But

in truth, in such words as these, the future signification is, as a general rule, entirely lost. "Est enim proprie ὁ *κάκις* ἀπολούμενος," says Seiler on Alciphron, i. 37, "is qui certo pessime peribit, qui pessime perire meretur, igitur qui alias dicatur κατάρματος."

1034. *φανήν*.] Bergler refers to Knights, 136, where Cleon is described as *Κυκλο-*

φώκης δ' ὅσμην, Λαμίας δ' ὄρχεις ἀπλύτους, πρωκτὸν δὲ καμήλου.
 τοιοῦτον ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι, 1036
 ἀλλ' ὑπὲρ ἡμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ' αὐτοῦ
 τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,
 οἱ τοὺς πατέρας τ' ἡγῶν νύκτωρ καὶ τοὺς πάππους ἀπέπνυγον,

βόρου φωνὴν ἔχων. See the note on 36 supra. The expression *χαράδας ἑλεθρον τετοκίας* is probably borrowed from some lyric poet of the day.

1035. *φώκης δ' ὅσμην*.] The Scholiast says, *εἰς κακοσμίαν αὐτὸν διαβάλλει, διὰ τὸ βυρσοδέψην αὐτὸν εἶναι*. ~ "Ομηρος (Od. iv. 442) "Φωκάων ἄλιотρεφέων ὀλοώτατος ὀδμή." And on *Λαμίας*, *εἰδωλοποιεῖ ὄρχεις Λαμίας. θῆλυ γάρ*. Two thousand years ago Greek nurses were frightening their children with tales about Lamia, an ogress who would carry them off, and devour them in secret: see note at Peace, 758. And they are doing so still: see Tozer's Highlands of Turkey, chap. 30.

1036. *καταδωροδοκῆσαι*.] He was stayed neither by fear nor by favour: no terror dissuaded him: no bribe bought him off. Bergler, Brunck, and Mitchell are altogether wrong in translating *καταδωροδοκῆσαι dona dare*, a very rare and doubtful signification of the word (see Ruhnken's *Timæus* sub voc.), and one which is certainly not supported either by verse 675 supra, to which Bergler refers, for there the proper reading is *δωροφοροῦσιν*: nor by Hdt. vi. 72, to which Mitchell refers, for there, as in Hdt. vi. 82, *δωροδοκεῖν* obviously means not *dona dare*, but *dona accipere*. See Knights, 66; supra 669.

1037. *μετ' αὐτοῦ*.] *Ὑπὸ cum illo*. Without leaving Cleon (see the Epirrhema

of the Clouds), he attacked a second foe: he had both on his hands at once. Bentley's suggestion *μετ' αὐτὸν, post illum*, is founded on a misconception of the poet's position. He had not done with Cleon when he wrote the Clouds: he has not even yet done with him, *ἔτι καὶ νυνὶ πολεμεῖ*. And few will, I think, accept Fritzsche's idea (De Socrate Veterum Comicorum, Quæst. Aristoph. i. 117) that *μετ' αὐτοῦ* means *ὑπὸ cum ipso Socrate* (Clouds, 220) *discipulos aggressus est*.—We come now to the Second Labour of Aristophanes, undertaken the year after the Knights, and the year before the Wasps (*πέρυσιν*), viz. his encounter with the Sophists in the comedy of the CLOUDS. And in his own estimation, if the Knights was the most gallant, the Clouds was the loftiest and most brilliant of all his dramatic performances, Clouds, 522; infra 1046. Here he is dealing no longer with a towering earth-born Giant, but with a more ghastly Portent, with subtle and invisible agencies, attacking and enslaving the minds of men. He likens them to insidious and unhealthy influences, to Fevers and Agues, which cram the nerves and sap the wholesome energies of human life. *ὥσπερ ἡπιάλοι καὶ πυρετοὶ βλάπτουσι τὰ σώματα*, says the Scholiast, *οὕτω καὶ οὗτοι τὴν πόλιν*.

1038. *ἡπιάλοις*.] The aguish shiver-

And a Lamia's groin, and a camel's loin, and foul as the smell of a seal it smelt.
 But He, when the monstrous form he saw, no bribe he took and no fear he felt,
 For you he fought, and for you he fights : and then last year with adventurous hand
 He grappled besides with the Spectral Shapes, the Agues and Fevers that plagued our land ;
 That loved in the darksome hours of night to throttle fathers, and grandsires choke,

ings which are premonitory symptoms of fever. See Seiler on Alciphron, iii. 72; Ruhnken's *Timæus* sub voc. Ἠπίαιος, says the Scholiast, τὸ πρὸ τοῦ πυρετοῦ κρύος. Ἀριστοφάνης Νεφέλαις καὶ Θεσμοφοριαζούσαις " ἅμα δ' ἠπίαιος πυρετοῦ πρόσδρομος." The line is not found in either Play as now extant, and is probably taken from the second *Thesmophoriazuse*. There is perhaps also an allusion here, as Didymus, cited by the Scholiast, suggests, to the spectre Ἠπίαιης, the Nightmare fiend, with whom long afterwards in mediæval legend Saint Withold waged successful war (*King Lear*, iii. 4). Fritzsche (*De Socrate Veterum Comicorum ubi supra*) and Bergk (on the *Holcades*, in *Meineke*, *Fragm. Com.* ii. 1113) both imagine that Aristophanes must here be recalling and reproducing the identical language of the earlier Play. The former therefore argues that the first edition of the *Clouds* must have been widely different from that which we now possess; whilst Bergk contends that Aristophanes cannot be alluding to the *Clouds* at all, but is speaking of some lost comedy, possibly the *Holcades*. Both these theories betray a complete misapprehension of the poet's design in the passage before us. He is giving, as it were, an allegorical representation of the combats he has waged, and the deeds he has done, as *Heracles the Destroyer*

of Monsters. And he depicts his antagonists, not in language borrowed from his former Plays (which would have been quite inappropriate), but with entirely new imagery, specially adapted to his present purpose. Cleon is no longer the "Paphlagonian slave" of the *Knights*; he is now a powerful and angry demon, a Monster whom it requires no less than the might of a *Heracles* to subdue. The Sophists are no longer the pallid disputants of the *Clouds*: they are now malevolent Plagues and Pestilences, from whom it is a task not unworthy of a *Heracles* to purge and deliver the land. On *πέρυσιν* the Scholiast says, *πέρυσιν τὰς Νεφέλας ἐδίδαξεν, ἐν αἷς τοὺς περὶ Σωκράτην ἐκωμώδησεν.*

1039. *πατέρας ἡγχον.*] The Scholiast refers to *Clouds*, 911; Bergler to *Clouds*, 1376; and Mitchell to *Birds*, 1348, 1352, and *Ecel.* 638—640. To these references may be added *Clouds*, 1385, 1389. We shall perhaps best follow the train of thought which was passing through the mind of Aristophanes by comparing *Clouds*, 1423, with *Birds*, 1348—52. In the former passage, the young Logician, fresh from the school of the Sophists, argues that the old-fashioned notions of filial duty will not stand the test of free inquiry: that gamecocks and the like fight with *their* parents; and why should not he with *his*? In the

κατακλινόμενοι τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν ὕμῶν
 ἀνθρωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων, 1041
 ὥστ' ἀναπηδᾷ δειμαίνοντας πολλοὺς ὡς τὸν πολέμαρχον.
 τοῖόνδ' εὐρόντες ἀλεξικάκον, τῆς χώρας τῆσδε καθαρτὴν,
 πέρυσιν καταπροῦδοτε καινοτάταις σπείραντ' αὐτὸν διανοαίς,

latter passage a parricide wishes to settle in the kingdom of the Birds, because he understands that according to their laws a child may beat his father, and *he* desires ἄγχειν τὸν πατέρα καὶ πάντ' ἔχειν.

1040: κοίταις.] Mitchell refers to the bed-scene in the Clouds where Strepsiades is made to lie down upon the Socratic pallet, in order to put himself in the right train for devising a νοῦν ἀποστερητικόν, καπαυόλημα. The scene itself was no doubt intended to form a practical representation of the Sophists, imagining mischief on their beds. With these busy and restless intriguers were contrasted the ἀπράγμονες, Athenians who minded their own business, and lived peaceably with all men, disciples of the δίκαιος λόγος, who taught them ἀπραγμοσύνης ὅζειν, Clouds, 1007.

1041. ἀνθρωμοσίας.] *Accusations on oath*: see the note on 545 supra. The notion which modern writers have derived from Pollux, viii. segm. 55, that the name is in strictness confined to the *Defendant's* affidavit, is manifestly erroneous. It is found much more frequently applied to the *Plaintiff's*, which was of course the more important of the two, as enunciating the charge which the Defendant merely traversed. Hence it is commonly used, simpliciter, for the charge itself. ἀνθρωμοσία, γραφή

κατὰ τινος ἔνορκος, περὶ ᾧν ἡδικησθαι φησι. —Timæus, (Gloss. Plato,) Suidas, Scholiast ad h. l. A better illustration can hardly be found than that furnished by the case of the great philosopher attacked in the Clouds. In the *Apology* of Plato, Socrates distinguishes between his present accusers, and those old and inveterate assailants, comic poets and the like, who for a generation past have been misrepresenting his principles and practice. "These," he says, "are my most formidable accusers. Read the charge which *they* bring against me, ὥσπερ οὖν κατηγορῶν τὴν ΑΝΤΩΜΟΣΙΑΝ δεῖ ἀναγνῶναι αὐτῶν. Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια, καὶ τὸν ἥττω λόγον κρείττω ποιῶν, καὶ ἄλλους ταῦτα ταῦτα διδάσκων. Τοιαύτη τίς ἐστι ταῦτα γὰρ ἑώρατε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ κ.τ.λ." (cap. 3). "And charges thus made," he adds, "admit of no defence: I am unheard: judgment goes by default." Then he turns to the actual charge preferred by Anytus and Meletus, αἰθις, ὥσπερ ἐτέρων τούτων ὄντων κατηγορῶν, λάβωμεν αὐτὴν τούτων ΑΝΤΩΜΟΣΙΑΝ. ἔχει δέ πως ὧδε Σωκράτης φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. τὸ μὲν δὴ ἔγκλημα τοιοῦτόν ἐστι (cap. 11). Diogenes Laertes in his *Life of Socrates* professes to give us the very words of

That laid them down on their restless beds, and against your quiet and peaceable folk
Kept welding together proofs and writs and oath against oath, till many a man
Sprang up, distracted with wild affright, and off in haste to the Polemarch ran.
Yet although such a champion as this ye had found, to purge your land from sorrow and shame,
Ye played him false when to reap, last year, the fruit of his novel designs he came,

the indictment, ἡ δ' ANTΩΜΟΣΙΑ τῆς δίκης τοῦτον εἶχε τὸν τρόπον Τάδε ἐγράψατο καὶ ἀνθωμολογήσατο Μέλιτος Μελίτου Πιτθεὺς, Σωκράτει Σωφρονίσκου Ἀλωπεκῆθεν. Ἀδικεῖ Σωκράτης, οὗς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζω, ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων. τίμημα θάνατος (cap. 19). In all these passages the term ἀντωμοσία means simply "the sworn indictment." And such no doubt is its signification here. It was of course for purposes of attack and not for purposes of defence that the Sophists were concocting, συνεκώλλων, their legal devices. The πρόσκλησις was the writ of summons, the judicial citation, served upon the bewildered victim; the ἀντωμοσία was the sworn indictment laid against him: the μαρτυρία was the evidence by which the charge was supported.

1042. πολέμαρχον.] Why recourse should be had to the Polemarch in particular, is by no means clear. The Scholiast refers it to his special jurisdiction over resident aliens, an explanation not very satisfactory, nor perhaps altogether consistent with the ὑμῶν in line 1040, but I can offer nothing better. And it may be that on some recent occasion the resident strangers had been harassed with vexatious charges of disaffection and treachery.

1043. ἀλεξικάκον.] This, as the Scho-

liast on Clouds 1372, and again on Peace 422, observes, is a special epithet of Heracles, ἴδιον Ἑρακλέους τὸ ἐπίθετον. Thus Aristides, v. (Ἑρακλῆς), says of Heracles, αἱ ἐπωνυμίαι (καλλίνικός τε καὶ ἀλεξικάκος) ἡ μὲν μόνῃ θεῷ, ἡ δ' ἐν τοῖς πρώτοις δέδοται. So Lucian de Gallo, 3 Ζεὺ τεράσσει καὶ Ἑρακλεῖς ἀλεξικάκε, τί τὸ κακὸν τοῦτο ἐστίν; ἀνθρωπίνως ἐλάλησεν ὁ ἀλεκτρυών. So in Alciphron, iii. 47, a thievish parasite exclaims, Ἐρμῇ κερδῶε καὶ ἀλεξικάκε Ἑρακλεῖς ἀπεσώσθην. The Scholiast on Frogs, 501 (where Heracles is irreverently called οὐκ Μελίτης μαστιγίας, the gallow-bird from Melite), says that in the urban deme of Melite there was a famous temple of Ἑρακλῆς ἀλεξικάκος. The expression τῆς χώρας καθαρτῆς is also of course specially appropriate to Heracles. With these words the poet concludes the comparison which he commenced in line 1029 supra between his own achievements and the Labours of Heracles.

1044. πέρυσιν καταπρόδουτε.] ὅτι πέρυσιν διδάξας τὰς πρώτας Νεφέλας, ἡγτίθη.—Scholiast. Last year both the Flagon of Cratinus and the Connos of Ameipsias had been preferred before his own favourite Clouds. His disappointment is described in language borrowed from the operations of husbandry. He had sown his very best and choicest seed, but the sun of Athenian favour did not

- ὡς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποίησατ' ἀναλδεῖς· 1045
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον
 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμῳδικὰ μηδέν' ἀκούσαι.
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνούςιν παραχρήμα,
 ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,
 εἰ παρέλαινων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν. 1050
 ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,
 ὦ δαιμόνιοι, τοὺς ζητοῦντας
 καινόν τι λέγειν κἄξευρίσκειν
 στέργετε μᾶλλον καὶ θεραπεύετε,
 καὶ τὰ νοήματα σώζεσθ' αὐτῶν· 1055
 ἐσβάλλετέ τ' εἰς τὰς κιβωτοὺς
 μετὰ τῶν μῆλων.
 κἂν ταῦτα ποιῇθ', ὑμῖν δι' ἔτους
 τῶν ἱματίων
 ὀξήσει δεξιότητος.
 ὦ πάλαι ποτ' ὄντες ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς, 1060

shine upon his labours, and when he came to reap the harvest, he found the crops all blighted and withered away, ἀναλδεῖς.

1046. Διόνυσον.] Bergler refers to the similar adjuration in *Clouds*, 519. In both passages the appeal is made to Dionysus as the chief patron and critic of dramatic literature. πόλλ' ἐπὶ πολλοῖς means "over and over again," "time after time." Cf. *Knights*, 411.

1047. ἀμείνονα.] That the *Clouds* was the cleverest (σοφωτάτη) of all his comedies, and the one which had cost him most thought and labour, he declares with great emphasis in *Clouds*, 522. More especially does he insist on the fact that in it he was introducing a

novel style of comedy, an entirely original invention of his own, *Clouds*, 547; supra 1044; infra 1053. This indeed partly accounted for, and excused, the temporary blindness of the audience. It was ὑπὸ τοῦ μὴ γνῶναι καθαρῶς, that they did not at once, παραχρήμα, appreciate the peculiar merits of the new philosophic drama. And he seems to imply that the time will soon come, if it has not already arrived, when they will fully acknowledge their mistake. Meanwhile the poet's claims have always been recognized by those who understand the subject, παρὰ τοῖσι σοφοῖς, the tribunal to which he invariably appeals, οὐ προδώσω τοὺς δεξιούς ὑμῶν, *Clouds*, 527.

1050. παρέλαινων.] In the very act of

Which, failing to see in their own true light, ye caused to fade and wither away.
 And yet with many a deep libation, invoking Bacchus, he swears this day
 That never a man, since the world began, has witnessed a cleverer comedy.
 Yours is the shame that ye lacked the wit its infinite merit at first to see.
 But none the less with the wise and skilled the bard his accustomed praise will get,
 Though when he had distanced all his foes, his noble Play was at last upset.

BUT O FOR the future, my Masters, pray
 Show more regard for a genuine Bard
 Who is ever inventing amusements now
 And fresh discoveries, all for you.
 Make much of his play, and store it away,
 And into your wardrobes throw it
 With the citrons sweet: and if this you do,
 Your clothes will be fragrant, the whole year through,
 With the volatile wit of the Poet.

O OF OLD renowned and strong, in the choral dance and song,

passing by. It was not the superior swiftness of his competitors that vanquished him; he was outstripping *them*, when his chariot broke down under one of those *τύχαι θραυσάντρες* so common in Hellenic chariot-races.

1056. *κιβωτούς.*] *Wardrobes, chests.* "In men's houses," says St. Chrysostom (Hom. xxxii. in Matth. 373 p), "the *κιβώτιον* contains changes of raiment; in the House of God it contains alms for the poor."

1057. *μήλων.*] That is, I suppose, *citrons, μήλα Περσικά* or *Μηδικά*. For in old times citrons were very commonly placed in wardrobes, to preserve the clothes from moths and the like. Theophrastus (Hist. Plant. iv. 4) says of the citron, *τὸ μῆλον οὐκ ἐσθίεται μὲν, εὖσμοι*

δὲ πάνυ, καὶ αὐτὸ καὶ τὸ φύλλον τοῦ δένδρου, κἂν εἰς ἱμάτια τέθῃ τὸ μῆλον, ἄκοπα διατηρεῖ. Athenæus (iii. 26) adds that even to recent days men were in the habit of laying up citrons *ἐν ταῖς κιβωτοῖς μετὰ τῶν ἱματίων*. Pliny (Nat. Hist. xii. 7) says, "*odore præcellit foliorum, qui transit in vestes unâ conditus, arctique animalium noxia.*" And Macrobius (Saturn, ii. 15) quotes Oppius as saying of citreus, "*est autem odoratissimum; ex quo interjectum vesti tinea necat.*" He also cites the phrase "*citrosam vestem*" from Nævius, and adds (but this is questionable) that in Homer *θίον* means the citron, and *εἴματα θνώδεα* clothes so scented and preserved.

1060. *ὦ πάλα.*] The *Paigios*, so called because the speaker was expected to

ἄλκιμοι δ' ἐν μάχαις,
 καὶ κατ' αὐτὸ τοῦτο δὴ μόνον ἄνδρες ἀλκιμώτατοι,
 πρίν ποτ' ἦν, πρίν ταῦτα· νῦν δ'
 οἴχεται, κύκνου τέ γε πολιώτεραι δὴ
 αἶδ' ἐπανθοῦσιν τρίχες.
 ἀλλὰ καὶ τῶν λειψάνων δεῖ
 τῶνδε ῥώμην νεανικὴν σχεῖν·
 ὥς ἐγὼ τοῦμὸν νομίζω
 γῆρας εἶναι κρεῖττον ἢ πολ-
 λῶν κικίννου νεανίων καὶ
 [σχῆμα κεῦρυπρωκτίαν.
 εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν

1065

1070

deliver it in one rapid unbroken run, with-
 out pausing to take breath (see the note
 on 1009 supra), terminates with the word
δεξιόητος; and the Chorus now turn from
 the poet's affairs, and speak of themselves
 in their own dramatic character, recall-
 ing in the strophe, epirrhema, and anti-
 strophe, the long-past glories of their

youth. The Scholiast refers to the pro-
 verb (twice repeated in the Plutus) *πάλαι*
ποτ' ἦσαν ἄλκιμοι Μιλήσιοι; and Florent
 Chretien (apud Bergler) to the famous
 triplet sung at Spartan festivals, "*Ἄμμες*
πόκ' ἡμες ἄλκιμοι νεανίαι κ.τ.λ. (Plutarch,
 Lycurgus, cap. 20), which may be roughly
 and imperfectly rendered as follows:

OLD MEN. We once were strong and mighty men of war.

MEN. You once were strong and mighty, BUT WE ARE.

BOYS. But we'll one day be stronger, mightier far.

1062. *τοῦτο*.] The pronoun is used,
 as Seager observes, *δεικτικῶς*, the speaker
 pointing to the sting, which, as he is
 about to explain, is neither more nor
 less than the symbol of the *Μαραθωνο-*
μάχαι. In the MSS. and the early editions
 the last word of this line was written
μαχιμώτατοι, which does not accord with
 the metre; and Bentley proposed to
 substitute either *ἀλκιμώτατοι* or *ἀνδρικώ-*
τατοι. The former word, which was in-
 dependently suggested by Porson, is
 generally adopted, is slightly nearer the

MS. reading, and is more consonant to
 the two preceding lines: yet *ἄνδρες ἀν-*
δρικώτατοι as applied to *wasps* would be
 in the genuine Aristophanic vein: see
 infra 1077, 1090.

1063. *πρίν ποτ' ἦν*.] In Eurip. *Troades*,
 582, Andromache says, *Πρίν ποτ' ἦμεν,*
φύμνος Τροες. *Δίδυμός φησιν ὡς παρῳδήσῃ*
ταῦτα ἐκ τῶν τοῦ Τιμοκρέοντος τοῦ Ῥοδίου.—
 Scholiast. The parody, or quotation,
 is probably continued through the next
 line or two. *δὴ* seems to be a particle of
 time, as if *ἤδη*.

In the deadly battle throng,
And in this, our one distinction, manliest we, mankind among!

Ah, but that was long ago :

Those are days for ever past :

Now my hairs are whitening fast,

Whiter than the swan they grow.

Yet in these our embers low still some youthful fires must glow.

Better far our old-world fashion,

Better far our ancient truth,

Than the curls and dissipation

Of your modern youth.

Do you wonder, O spectators, thus to see me spliced and braced,

1068. τοῖμὸν γῆρας.] We veterans of the Persian war must show what we can do: for old as we are we count ourselves of greater value than a whole shoal of your modern youths, with their curls and their immoralities.

1071. The Epirrhema contains a description of the battle of Marathon, a scene which was always present to the mind of Aristophanes, as exemplifying the generous self-devotion, the Panhellenic heroism, of Athens in days gone by. Nor is the description unworthy of the theme. Even Æschylus, the soldier-poet, as M. Villemain truly observes in his *Essai sur la poésie lyrique*, has left us no nobler reminiscence of the Persian wars than the battle scene before us, a strain instinct with the spirit and fire of Tyrtaeus. It is probable that the History of Herodotus had just been given to the public; and Aristophanes has caught not only the tone, but the very phraseology, in which the story of

the two Persian invasions is told in that great prose epic. The deicasts are, throughout the Play, represented as the survivors of the Persian war; but in making them actually present at the battle of Marathon, sixty-eight years before the date of the Wasps, Aristophanes (as is frequently elsewhere his practice) is treating his Chorus as types rather than as individuals, and attributing to them actions in which they could personally have taken no part. "Sed et in comicis," as Bergler remarks at Lys. 665, "*choro semini tribere quæ longe antecesserunt actum illorum hominum*." Meineke, contrary to all authority and probability, omits the sixth line of the Epirrhema, and the fourteenth of the Antepirrhema, so reducing each system to 19 lines: but in fact these systems invariably consist of an even number of lines: usually 16 (*Acharnians*, *Knights* twice, *Peace*, *Birds* twice, *The morphozanuses*; 20 here and in the *Clouds* and the *Frogs*).

εἶτα θαυμάζει μ' ὄρων μέσον διεσφηκωμένον,
 ἦτις ἡμῶν ἐστὶν ἡ ἑπίνοια τῆς ἐγκεντρίδος,
 ῥαδίως ἐγὼ διδάξω, "καὶ ἄμουσος ἢ τὸ πρίν."
 ἐσμὲν ἡμεῖς, οἷς πρόσεστι τοῦτο τοῦρροπύγιον, 1075
 Ἀττικοὶ μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,
 ἀνδρικότατον γένος καὶ πλείστα τήνδε τὴν πόλιν
 ὠφελῆσαν ἐν μάχαισιν, ἥνικ' ἦλθ' ὁ βάρβαρος,
 τῷ καπνῷ τύφων ἅπασαν τὴν πόλιν καὶ πυρπολῶν,
 ἐξελεῖν ἡμῶν μενοιῶν πρὸς βίαν τὰνθρήνια. 1080
 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι

1073. *ἦτις.*] So Bentley and the later editions, rightly. *ἦτις* depends upon *διδάξω*, and Hirschig appropriately refers to 519, 520 *supra*, *διδάξον ἦτις ἡ τιμή 'στί σοι*. The old reading was *ἦτις*, supposed to depend on *θαυμάζει*. For *ἐπίνοια*, the meaning, cf. Peace, 127.

1074. *καὶ ἄμουσος ἢ τὸ πρίν.*] They are adapting one of the many Euripidean

γινώμαι which seem to have made an immediate impression on the popular mind, and to have passed at once into general currency, as proverbial sayings. The passage in question occurs in his *Sthenobœa* (Wagner, *Fragm. Poet. Trag.* ii. 664), *Μουσικὸν δ' ἄρα Ἐρως διδάσκει καὶ ἄμουσος ἢ τὸ πρίν.*

Love will make a man a poet,
 Though he were unskilled before.

See Bentley (Epistle to Mill), who cites the various passages in which allusion is made to these lines. Plato (*Symp.* 196 E) puts a manifest reference to them into the mouth of Agathon, *πᾶς γοῦν ποιητὴς γίγνεται καὶ ἄμουσος ἢ τὸ πρίν, οὗ ἂν Ἐρως ἀψῆται*. They are thrice cited by Plutarch (*de Pyth. Orac.* 405 F; *Quæst. Symp.* 622 C; *Amator.* 762 B), and are found in other writers.

1076. *ἐγγενεῖς αὐτόχθονες.*] The cherished belief of the Athenians that they were the indigenous population of Attica, *γηνγενεῖς αὐτόχθονες*, sprung from the soil, *Lysistr.* 1082 (like snails and grass-

hoppers, said Antisthenes the Cynic, bitterly, *Diog. Laert.* vi. 1. 1), furnished an additional incentive to their efforts in defence of their native land, a land which they regarded not as a step-mother or adopted parent, but as the very mother who bare them. Plato (*Menexenus*, cap. 6) eulogizes her dead warriors as men who had not lived as strangers in a strange country, *ἀλλ' αὐτόχθονας καὶ τῷ ὄντι ἐν πατρίδι οἰκοῦντας καὶ ζῶντας, καὶ τρεφομένους οὐχ ὑπὸ μητρυνῶς ὡς ἄλλοι, ἀλλ' ὑπὸ μητρὸς τῆς χώρας ἐν ᾗ ᾤκουν, καὶ νῦν κείσθαι τελευτήσαντας ἐν οἰκείois τύποις τῆς τεκούσης.*

Like a wasp in form and figure, tapering inwards at the waist?
 Why I am so, what's the meaning of this sharp and pointed sting,
 Easily I now will teach you, though you "knew not anything."
 We on whom this stern-appendage, this portentous tail is found,
 Are the genuine old Autochthons, native children of the ground;
 We the only true-born Attics, of the staunch heroic breed,
 Many a time have fought for Athens, guarding her in hours of need;
 When with smoke and fire and rapine forth the fierce Barbarian came,
 Eager to destroy our wasps-nests, smothering all the town in flame,
 Out at once we rushed to meet him: on with shield and spear we went,

1078. ὁ βάρβαρος.] τὴν ἐν Μαραθῶνι κατὰ τοῦ Δαρείου νίκην λέγει.—συνεχῶς εἰσ-ἀγονταὶ τῶν Μηδικῶν μεμνημένοι, ὥστε τὰ γενόμενα, παῖδων ὄντων, ἐαυτοῖς ἀνατιθέναι ἐπὶ τῷ τοῖς νέους καταπλήττεσθαι.—Scho-
 liast. The narrative which Herodotus gives of the battle of Marathon (vi. 112, 113) is full of similarity, verbal and otherwise, to the description before us.

1079. καπνῷ τύφων.] He uses language applicable to the smoking-out of wasps, supra 457. With πυρπολῶν Bergler aptly compares Hdt. viii. 50, ἐλήλυθεν ἀνὴρ Ἀθηναῖος ἀγγέλλον ἥκειν τὸν Βάρβαρον ἐς τὴν Ἀττικὴν, καὶ πᾶσαν αὐτὴν πυρπολέεσθαι. Cf. Id. viii. 53: ix. 13. Herodotus is speaking of the Second invasion, when Athens was actually committed to the flames: but no doubt the same fate would have awaited her in the First, had her citizens been defeated at Marathon. The first armament had been despatched for the special purpose of wreaking the Great King's vengeance on the audacious little Republic which had dared to defy his power (Hdt. vi. 94); and its track across the Ægean

had been marked by the flames of burning cities and temples, and all the horrors of slavery (Hdt. vi. 96, 101). The accidental similarity of sound makes ἀνθρώ-
 νια a very happy substitute for Ἀθήνας.

1081. εὐθέως γὰρ ἐκδραμόντες.] So eager were they to meet the foe, that they left the city, and issued out against him: so eager, when they met him, were they to attack, that contrary to all Hellenic precedent they charged at a run: οἱ Ἀθηναῖοι, says Herodotus, vi. 112, δρόμῳ ἔϊοντο ἐς τοὺς βαρβάρους: οἱ δὲ Πέρσαι ὀρέωντες δρόμῳ ἐπιόντας, παρεσκευάζοντο ὡς δεξόμενοι: μανίην τε τοῖσι Ἀθηναῖοις ἐπέφερον, ὀρέωντες—δρόμῳ ἐπείγου-
 νους.—πρῶτοι μὲν γὰρ Ἕλληνας πάντων δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοιτο ἐσθῆτά τε Μηδικὴν ὀρέωντες καὶ τοὺς ἄνδρας ταύτην ἐσθηνένους. So rapid was their advance, that according to Justin (ii. 9) the invaders had not even time to discharge their arrows, before the Athenians were upon them, "citato cursu ante jactum sagittarum ad hostem venerunt." The expression σὺν δόρῳ σὺν ἀσπίδι is repeated in Peace, 357. The

ἐμαχόμεσθ' αὐτοῖσι, θυμὸν δ' ἐξίνην πεπωκότες,
 στάς ἀνὴρ παρ' ἄνδρ', ἵπ' ὀργῆς τὴν χελύνην ἐσθίων·
 ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.
 ἀλλ' ὅμως ἀπωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέραν.
 ἡλαυξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο.

1085

spear was the representative weapon of the Hellenic, as the bow of the Oriental combatants. See *infra* 1084.

1082. *θυμὸν δ' ἐξίνην.*] Always *δξίθυμοι* (see the note on 1105 *infra*), they were now more so than ever: they had imbibed, as it were, an extra draught of pugnacity. But there is also beyond a doubt, as Florent Chretien saw, an allusion here to wasps which had sipped (*πεπωκότες*) the dew from the pungent thyme; a play on the words *θυμός* and *θύμος*, see the note on 878 *supra*.

1083. *χελύνην.*] *χελύνη*, τὰ *χείλη*.—Hesychius. It means either lip indifferently; for the words τὸ ἄνω χεῖλος in Suidas are manifestly nothing more than an explanation of the phrase τὴν ὑπερφάν χελύνην which he is citing from Theophylact, and which of itself is sufficient to show that *χελύνη* standing alone does not necessarily signify the

upper lip. Here I suppose it refers principally to the *under* lip. Bergler cites Homer, *Od.* i. 381, ὁδὰξ ἐν χεῖλεσι φύντες: Tyrtæus, ii. 22 (Gaisford's *Poetæ Minores Græci*), χεῖλος ὁδοῦσι δακῶν, and Eur. *Bacch.* 621, χεῖλεσι διδοὺς ὀδόντας.

1084. *τοξευμάτων.*] The bow was the national weapon of the Persians (ἡ μάχη αὐτέων ἐστὶ τοιήδε, τόξα καὶ αἰχμὴ βραχέα, *Hdt.* v. 49. τόξα μεγάλα, δίστους δὲ καλαμίνοὺς, *Id.* vii. 61, and elsewhere): and from their fifth to their twentieth year they were trained especially to acquire three accomplishments, viz. to ride, to use the bow, and to speak the truth (*Hdt.* i. 136). Their broken arrow-heads are still found in the sandy soil which forms the great barrow over the Marathonian dead: see the note on 711 *supra*. And the battle-scene is graphically depicted in Childe Harold, ii. 90, as

The flying Mede, his shaftless broken bow,
 The fiery Greek, his red pursuing spear.

Aristophanes is referring, as the Scholiast observes, to the famous dialogue which took place before the fighting commenced at Thermopylae: when the Trachinian declared ὥς, ἐπεὶ οἱ βάρβαροι ἀπιέωσι τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν διστῶν ἀποκρύπτουσι, and the Spartan merely rejoined, "That is well; we shall fight in the shade." See *Hdt.* vii. 226.

1085. *ἐσπέραν.*] "That evening was introduced into the scenery of the Athenian recollections of Marathon, just as the Aurora and Hesperus sculptured on the column of Trajan in his Forum at Rome, enter into the representations of his victories, being the symbols of times of day in which those victories were achieved. The hour of the day combined with the local bearings of the plain of

Fought the memorable battle, primed with fiery hardiment ;
 Man to man we stood, and, grimly, gnawed for rage our under lips.
 Hah ! their arrows hail so densely, all the sun is in eclipse !
 Yet we drove their ranks before us, e'er the fall of eventide :
 As we closed, an owl flew o'er us, and the Gods were on our side !

Marathon may have conduced much to the success of the Athenians. The sun would then have streamed in full dazzling radiance, so remarkable in the sunsets of Greece, on the faces of their adversaries, and against it the conical tiara of the Persians would have offered little protection."—Wordsworth's *Athens and Attica*, chap. vi. *πρὸς ἑσπέραν, towards evening.*

1086. γλαῦξ.] To an ancient Athenian the apparition of a γλαῦξ, the little steely-eyed owl of Pallas, was the best of all possible auguries. And even a modern Athenian expects good luck, if one of these birds chance to settle on his house, Dodwell's *Tour*, ii. 44. The Scholiast says that this harbinger of victory did actually appear to the army at Marathon, *φασὶ δὲ κατὰ τὸ ἀληθές γλαῦκα διαπαύσθαι, τὴν νίκην τοῖς Ἀθηναίοις ἐπαγγέλλουσαν.* And Plutarch records a similar tradition with respect to the naval engagements in the straits of Salamis, *λέγεται ὑπὸ τιναν—γλαῦκα ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν καὶ τοῖς καρχησίοις ἐπικαθίζουσιν* διὸ δὴ καὶ μάλιστα προσέθεντο τῇ γνώμῃ [τοῦ Θεμιστοκλέους] καὶ παρεσκευάζοντο ναυμαχῆσόντες. —*Themist.* cap. 12. The effect which such an omen, occurring on the eve of conflict, might be expected to produce on the Hellenic mind is strikingly illustrated by the device which Agathoschles employed

before fighting his first battle on the soil of Africa. Observing that his soldiers were despondent and down-hearted, he let loose a number of γλαῦκες to fly amidst the camp: the troops believed that they beheld a visible symbol of the divine presence: they awaited the onset of the enemy with cheerful alacrity: and to this stratagem the historian attributes in great measure the successful result which ensued. Ὅρων δὲ τοὺς στρατιώτας καταπεπληγμένους τὸ πλῆθος τῆς βαρβαρικῆς ἰπποῦ καὶ δυνάμεως, ἀφῆκεν εἰς τὸ στρατόπεδον κατὰ πλείονας τόπους γλαῦκας, ὥς ἐκ χρόνου παρεσκευάστο πρὸς τὰς ἀθυμίας τῶν πολλῶν. Αὗται δὲ διὰ τῆς φάλαγγος πετόμεναι καὶ προσκαθίζουσαι ταῖς ἀσπίσι καὶ τοῖς κράνεσιν εὐθαρσεῖς ἐποίουν τοὺς στρατιώτας, ἐκάστων οἰωνιζομένων διὰ τὸ δοκεῖν ἱερὸν εἶναι τὸ ζῶον τῆς Ἀθηνᾶς. Ταῦτα δὲ, καίπερ ἂν τιτι δόξαντα κενὴν ἔχειν ἐπίνοιαν, πολλάκις αἴτια γίνεται μεγάλων προτερημάτων ὃ καὶ τότε συνέβη γενέσθαι. Ἐμπεσόντος γὰρ εἰς τὰ πλήθη θύρρους, καὶ διαδοθέντων λόγων ὡς τὸ θεῖον αὐτοῖς φανερώς προσσημαίνει νίκην, παραστατικώτερον τὸν κίνδυνον ὑπέμειναν.—*Diod. Sic.* xx. 11. But on no minds would Athens's symbol exercise so powerful an influence as on those of Athens's people, especially in this hour of peril. The national tradition ascribed to the national goddess no inconsiderable share in the glories of the day: and her figure,

εἶτα δ' εἰπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους,
οἱ δ' ἔφενγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντούμενοι
ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
μηδὲν Ἀττικοῦ καλεῖσθαι σφηκὸς ἀνδρικώτερον.

1090

ἄρα δεινὸς ἢ τόθ' ὥστε πάντα μὴ δεδοικέναι,

καὶ κατεστρεψάμην

τοὺς ἐναντίους, πλέων ἐκείσε ταῖς τριήρεσιν.

οὐ γὰρ ἦν ἡμῖν ὅπως

ῥῆσιν εὖ λέξειν ἐμέλλομεν τότ', οὐδὲ

1095

συκοφαντήσειν τινὰ

φροντὶς, ἀλλ' ὅστις ἐρέτης ἔ-

σοιτ' ἄριστος. τοιγαροῦν πολ-

together with that of Heracles, the local Marathonian hero, occupied a conspicuous position in the battle frescoes of the Pœcile (Paus. i. 15).

1087. *θυλάκους*.] This word, which properly meant sacks or bags, was used contemptuously to designate the loose wide trousers (slops) then, as now, worn by Orientals. Their real name was *ἀναξυρίδες*. *ἀναξυρίδας ἔχοντες ἔρχονται* [οἱ *βάρβαροι*] *ἐς τὰς μάχας*.—Hdt. v. 49; vii. 61, etc. They may still be seen pictured on the frieze representing the battle of Marathon, which formerly belonged to the Temple of Victory, and is now in the British Museum. See Leake's Athens, ii. 226, note. The Athenians can deride the *ἑσθῆτα Μηδικήν* now, but the mere sight of it used, before the battle of Marathon, to strike terror into the hearts of their forefathers. See the note on 1081 supra. The Scholiast explains *θυννάζοντες* to mean *κεντοῦντες ὡς τοὺς θύννους τοῖς τριόδοις, μεταφορικῶς*,

tridente in eos jacto, Pliny, ix. 20. Bergler refers to the corresponding simile in Æsch. Persæ, 424. With the following line compare Clouds, 946.

1090. *ἀνδρικώτερον*.] Aristophanes is fond of applying this epithet to objects other than *ἄνδρες*. It is used of a cock in Birds, 1349; of Lysistrata, in Lys. 1108; of the women generally in Thesm. 656, and so on. And see supra 1077.

1091. *πάντα μὴ δεδοικέναι*.] This is certainly a somewhat quaint mode of saying that the speaker was afraid of nothing: and Hirschig's *πάντας ἔμε δεδοικέναι* would express an equivalent idea, in very much simpler language: and cf. Knights, 1112. But the reading in the text is supported by the uniform authority of all the MSS.; and the mere singularity of an expression affords no sufficient ground for suspecting its genuineness; especially in lyrical passages such as these, where Aristophanes is, as often as not, adopting some popular

Stung in jaw, and cheek, and eyebrow, fearfully they took to flight,
 We behind them, we harpooning at their slops with all our might ;
 So that in barbarian countries, even now the people call
 Attic wasps the best, and bravest, yea, the manliest tribe of all !
 MINE was then a life of glory, never craven fear came o'er me,

Every foeman quailed before me

As across the merry waters, fast the eager galleys bore me.

'Twas not then our manhood's test,

Who can make a fine oration ?

Who is shrewd in litigation ?

It was, WHO CAN ROW THE BEST ?

phrase for the very sake of its quaintness.

1093. πλέων ἐκέισε.] Sailing *thither*, that is, to the country τῶν ἐναντίων, not (as in the battle just described) awaiting their onset *here*. They are now reverting to the second stage of the Persian war, to those scenes of adventure in which they are, throughout the Play, represented as having borne a part: when the tide of Oriental invasion had been finally rolled back, and Hellenic triremes, under the leadership first of the Spartan king, and then of Aristides, Cimon, and other illustrious Athenians, were in *their* turn crossing the Ægean, and attacking the Persians at home. The result of their expedition is accurately summed up in the following lines, viz. (1) we captured many cities of the Medes; and (2) we obtained the *φύρος* for Athens. It was in fact for the purpose of this counter-invasion that the Athenian confederacy was first organized, and the *φύρος* assessed by Aristides: see the note on 657 *supra*. And with its

aid the towns which Persian garrisons yet held on the coasts of Thrace and the westerly shores of Asia Minor were successively captured, and the neighbourhood of the Ægean freed from the presence of the foe.

1094. οὐ γὰρ ἦν.] τὸ φροντὶς ἐνταῦθα συνάπτεται, says the Scholiast, rightly. The construction is οὐ γὰρ φροντὶς ἦν ἡμῖν. The two infinitives λέγειν and συκοφαντήσκειν both depend on ἐμέλλομεν.

1096. συκοφαντήσκειν.] This was the natural corollary of an ability ῥῆσιν εὐ λέγειν. For συκοφαντοῦσιν, ἐὰν δυνατόι ᾖσι λέγειν, says Plato, Rep. ix. 575 B. τῶν νέων αἱ διατριβαὶ οὐκ ἐν τοῖς γυμνασίοις ἀλλ' ἐν τοῖς δικουστηρίοις εἰσὶ, καὶ στρατεύονται μὲν οἱ πρεσβύτεροι, δημηγοροῦσι δὲ οἱ νεώτεροι.—Andocides contra Alcibiadem, 32. 2.

1097. ἐρέτης ἥριστος.] Some may see in this statement another point of resemblance (in addition to those noticed by Mr. Disraeli in Lothair) between the education of an ancient Athenian, and that of a modern English gentleman.

λὰς πόλεις Μήδων ἐλόντες,
αἰτιώτατοι φέρεσθαι
τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ-
πτουσιν οἱ νεώτεροι.

1100

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε
τοὺς τρόπους καὶ τὴν δίαιταν σφηξίν ἐμφερεστάτους.
πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἡρεθισμένον
μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον
εἶτα τᾶλλ' ὅμοια πάντα σφήξι μηχανώμεθα.
ξυλληγέεντες γὰρ καθ' ἐσμούς, ὥσπερ εἰ τὰν θρήνια,

1105

1098. Μήδων.] Such were Byzantium (supra 236) and the cities of Cyprus (ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο· καὶ ὕστερον ἐς Βυζάντιον, Μήδων ἐχόντων, Thuc. i. 94). Such was Eion (Hdt. vii. 107. Ἡῶνα Μήδων ἐχόντων πολιορκία εἶλον, Κίμωνος τοῦ Μιλτιάδου στρατηγοῦντος, Thuc. i. 98), memorable for the self-devotion of the Persian governor. Cimon, says Plutarch (Cimon, cap. 12), left the Persians no time to breathe and recover themselves, but following close after them as they drew off from Hellas, τὰ μὲν ἐπύρθει καὶ κατεστρέφετο, τὰ δὲ ἀφίστη καὶ προσήγετο τοῖς Ἕλλησιν, ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλίας παντάσῃ Περσικῶν ὤπλων ἐρήνωσαι. After his death, continues his biographer (cap. 19), the Hellenes did no great deed against the barbarians, but, impelled by demagogues and disturbers of the peace, wasted their strength in intestine conflicts. It is perhaps hardly necessary to observe that the terms "Mede" and "Persian" were employed indifferently by Hellenic writers to designate their Eastern antagonist.

1099. φέρεσθαι φόρον.] *That the tribute comes in.* The contrast between the former generation who garnered in for Athens her imperial revenue, and the present generation who waste and misapply it, is again enforced in Lysist. 651—655, to which Mitchell refers. Here the speaker is alluding to the disclosures which Bdelycleon had made, supra 657—666, etc.

1100. κλέπτουσιν.] See supra 554. The dishonesty of Athenian officials had become a byword: charges of peculation are everywhere brought against them in Athenian literature. I will merely cite the playful badinage which passed between Xenophon and Chelirisophus, whilst the Ten Thousand were retreating through the snows of Armenia. The generals are in consultation about stealing a march, and occupying by stealth the side of a mountain pass, and Xenophon is explaining how he thinks it can best be done, when he suddenly checks himself and says, "But why do I give an opinion about stealing, ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; you

Therefore did we batter down many a hostile Median town.

And 'twas we who for the nation

Gathered in the tribute pay,

Which the younger generation

Merely steal away.

YOU WILL find us very wasplike, if you scan us through and through,
In our general mode of living, and in all our habits too.

First, if any rash assailant dare provoke us, can there be

Any creature more vindictive, more irascible than we?

Then we manage all our business in a waspish sort of way,

Swarming in the Courts of Justice, gathering in from day to day,

Spartans, I understand, are trained to steal from your youth up: now then show your training, and steal a march without being caught and beuten."

"Ay, ay," replies Cheirisophus, "but I too have heard say that you Athenians are wondrous handy at stealing public property, δεινὸς κλέπτειν τὰ δημόσια, and the best of you steal the most, if so be that your leaders are the best of you: so you had better show *your* training, I think."—Anab. iv. 6.

1102. The Epirrhema taught us that the stinging wasp was no unfit emblem of the Chorus in their fiery and aggres-

sive youth, when they turned to flight the armies of Persia. The Antepirrhema is designed to show that old and feeble as they have now become, there is yet much in their dicastic life and habits to remind the observer of that irritable and gregarious insect.

1105. δξύθυμον.] The same epithet is applied to the dicasts supra 406, 455, and they are styled σφῆκες ὀξύκαρδοι supra 430. And compare θυμὸν δξύτην supra 1082, and the note there. In his famous panegyric on the Areopagus (Eum. 674), Æschylus describes that tribunal as being

κερδῶν ἄθικτον
αἰδοῖον, ΟΞΥΘΥΜΟΝ, εὐδόντων ὕπερ
ἐγρηγορὸς φρούρημα.

They who with Stanley, Blomfield, and others translate the words εἰ τε δημόθρους ἀναρχία βουλὴν καταρρίψειεν (Æsch. Ag. 852), *si consilium projectum inirent* (instead of *si senatum dejicerent*), on the ground that there would have been no senate at Argos in Agamemnon's time,

must surely have forgotten that, in writing the Trilogy, the mind of Æschylus was possessed with an active political purpose, viz. the support of the βουλὴ of Areopagus against what was in his view δημόθρους ἀναρχία. As to δύσκολον, see the note on 1356 infra.

οί μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἔνδεκα,
οἱ δ' ἐν ᾧδεῖρά δικάζουσ', οἱ δὲ πρὸς τοῖς τειχαῖσι,
ἔμβεβυσμένοι πυκνὸν, νέοντες εἰς τὴν γῆν, μόλις 1110
ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάραις κινούμενοι.
ἔς τε τὴν ἄλλην δίαυταν ἐσμὲν εὐπορώτατοι.
πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.
ἀλλὰ γὰρ κρηφῆνες ἡμῖν εἰσὶν ἐγκαθήμενοι,

1108. ἀρχων.] Groups of dicasts might be seen in the early morning, wending their way along the streets of Athens in the direction of their several places of business. Four such places are specified here: (1) *Where the Archon is*, supra 304. Unless this refers exclusively to the Archon Eponymus (which is hardly probable), it would seem to comprehend all the ten ordinary dicasteries; each of which had for its president one of the Nine Archons, or their official secretary. The remaining localities appear to belong to special tribunals, summoned for special purposes. (2) *To the Eleven*. These officers were at the head of the police arrangements at Athens. To them, as to our sheriffs, belonged the custody and execution of condemned criminals. (Plato's *Apology*, cap. 27. *Phædo*, cap. 65, etc.) And cases of theft, highway robbery, kidnapping, and the like were under their peculiar jurisdiction. Suidas s. v. *ἔνδεκα* says, 'Ἀρχὴ ἐν Ἀθήναις ἐπιμελουμένη τῶν ἐν τῷ δεσμωτηρίῳ κατακρίτων' ἐφ' ἣν ἀνήγοντο οἱ κλέπται καὶ οἱ ἀνδραποδισταί. And it seems that unless the culprits pleaded guilty, a court of dicasts was summoned to try them in the *Parabystus* under the superintendence of the Eleven. ἡ τῶν

ἔνδεκα ἀρχὴ τοὺς μὲν ὁμολογοῦντας ἀνδραποδιστάς καὶ λωποδύτας θανάτῳ ἐκόλαζον, τοῖς δὲ ἀρνούμενοις εἰς δικαστήριον εἰσήγον. —Scholiast. ἐν τῷ Παραβύστῳ οἱ ἔνδεκα ἐδίκαζον.—Pollux, viii. segm. 121. And so Harpocration and Suidas s. v. *Παράβυστον*. (3) *In the Odeum*. Here was held the *σῖτου δίκη*, a suit by a wife against a husband for permanent alienation. *Tὰς ἐπὶ τῷ σίτῳ δίκας ἐν ᾧδεῖρά ἐδίκαζον σῖτος δὲ ἐστὶν αἱ ὀφειδόμεναι τροφαί.*—Pollux, viii. segm. 33. In Demosthenes adv. *Neæram*, p. 1362, the law on the subject is stated. Phrastor had put away Strybele (*Neæra's* daughter), and thereupon Stephanus, as her guardian or next friend (*κύριος*), brings against him an action of this description. *Λάχοντος δὲ τοῦ Στεφάνου αὐτῷ δίκην σῖτου εἰς ᾧδεῖον τῆς προικὸς κατὰ τὸν νόμον ὃς κελεύει ἐὰν ἀποπέμψῃ τὴν γυναῖκα, ἀποδιδόναι τὴν προῖκα (to restore her marriage portion), ἐὰν δὲ μὴ, ἐπ' ἐννέα ὀβολοῖς τοκοφορεῖν (to pay interest at 18 per cent.) καὶ σῖτου εἰς ᾧδεῖον εἶναι διαισασθαι ὑπὲρ τῆς γυναικὸς τῷ κυρίῳ κ.τ.λ.* There seems no reason to suppose that this was one of the ten ordinary dicasteries. See Fritzsch, *De Sortitione Judicium*, p. 85. (4) *By the Walls*: that is, either the Long Walls or the walls of the city. It is not known.

Many where the Eleven invite us, many where the Archon calls,
 Many to the great Odeum, many to the city walls.
 There we lay our heads together, densely packed, and stooping low,
 Like the grubs within their cells, with movement tremulous and slow
 And for ways and means in general we're superlatively good,
 Stinging every man about us, culling thence a livelihood.
 Yet we've stingless drones amongst us, idle knaves who sit them still,

to what particular tribunal or tribunals these words refer. Hauptmann de Andocide, cap. viii. (apud Reiske's *Oratores Græci*, vol. viii. p. 601), applies them to a Theseum near the Long Walls; but we have in fact no materials for deciding the point. And it is possible that Aristophanes may be referring not to any individual court, but generally, to courts at the extremity of the city: for the purpose of showing, as the Scholiast remarks, that dicasts and dicasteries pervaded Athens everywhere.

1110. *ξυμβεβυσμένοι πυκνόν.*] These words are to be construed together: τὸ πυκνὸν πρὸς τὸ ξυμβεβυσμένοι, says the Scholiast: and he explains the line to mean *πυκνῶσαντες ἑαυτοὺς καὶ κάμφαντες διὰ τὸ γῆρας*.

1111. *σκόληκες.*] The action of these septuagenarian dicasts, as they confer together to consider their verdict, is not inaptly compared to the feeble and tardy motion of the grubs within their cells. *σκόληξ* is the proper word for the grub of the wasp, and *κύτταρος* is the little hexagonal cell (of which there are many thousands in a single wasp's nest) wherein the grub is reared. *οἱ ἐκ τῶν μέλιττων καὶ ἀνθρῶν καὶ σφήκων*, says Aristotle, *Hist. Animal.* v. 17, *ὅταν μέν*

νέοι σκόληκες ὧσι, τρέφονται τε καὶ κόπρον ἔχοντες φαίνονται· ὅταν δὲ ἐκ τῶν σκολήκων εἰς τὴν διατύπωσιν ἔλθωσι, καλοῦνται μὲν νύμφαι τότε, οὐ λαμβάνουσι δὲ τροφήν, οὐδὲ κόπρον ἔτ' ἔχουσιν, ἀλλὰ περιειργμένοι ἀκνητίζουσιν, ἕως ἂν αἰεθήθωσι· τότε ἐξέρχονται διακόψαντες ᾧ καταλήλειπται ὁ κύτταρος.

1114. *κηφῆνες.*] The Chorus have already explained that the *κέντρον* is the symbol of veteran warriors who had served their country in the days gone by. And they now suggest that the dicastic pay and privileges ought to be confined to deserving citizens such as these, and ought not to be extended to idle drones who wear no sting, that is to say, who have never toiled (οὐ *ταλαιπωρούμενοι*, supra 967) or fought in the service of Athens. Such seems to me the meaning of the passage, and I cannot accede to the view propounded by the Scholiast, and adopted by every commentator, that under the figure of drones the Chorus are describing the demagogues. In my judgment they are speaking of persons who receive the pay in the character of *dicasts*: see infra 1121. The comparison of idlers living on the industry of others with the drones of the hive is common in every literature. The Scholiast cites

- οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φόρου 1115
 τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.
 τοῦτο δ' ἔστ' ἀλγιστον ἡμῖν, ἣν τις ἀστράτευτος ὦν
 ἐκφορῇ τὸν μισθὸν ἡμῶν, τῇσδε τῆς χῶρας ὑπερ
 μήτε κώπην μήτε λόγχην μήτε φλύκταιναν λαβών.
 ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἔμβραχυν 1120
 ὅστις ἂν μὴ 'χῇ τὸ κέντρον, μὴ φέρειν τριώβολον.
 ΦΙ. οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυσθήσομαι,
 ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
 ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.
 ΒΔ. ἀγαθὸν εἰκας οὐδὲν ἐπιθυμεῖν παθεῖν. 1125
 ΦΙ. μὰ τὸν Δι', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.
 καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
 ἀπέδωκε' ὀφείλων τᾶ γναφεῖ τριώβολον.

Hesiod, Op. 302, and Mitchell refers to the elaborate allegory of Plato in the eighth Book of the Republic. See also Ruhnken's Timæus sub voc. The participle *ἐγκαθήμενος* is intended to denote

the lazy indolence of the drone. *Immunis sedens aliena ad pabula fucus*, Virgil, Georg. iv. 244. In Milton's tragedy, Samson complains that he is fit for nothing

But to sit idle on the household hearth,
 A burdensome drone.

1115. οὐκ ἔχοντες κέντρον.] The male wasp, or drone, has no sting. The *κηφήν*, says Aristotle, is *ἄκεντρος καὶ ναθρός* (Hist. Animal. ix. 27. 9). *κηφήνές* εἰσιν οἱ ἄρσενες τῶν μελισσῶν, οἵτινες οὔτε κέντρα ἔχουσιν οὔτε κηρία ἐργάζονται, ἀλλὰ τὰ τῶν μελισσῶν ἔργα ἐσθίουσι.—Scholiast.

1119. φλύκταιναν.] φύσκαν ἐν τῇ χειρὶ ἐκ τοῦ κωπηλατεῖν.—Scholiast. Frogs, 295.

1122. οὐ τοι.] The serious business of the Play is now concluded: and what remains is mere mirth-making without any ulterior purpose.—The father and

son re-enter, the son endeavouring to persuade his father to discard the mean unfashionable *τρίβων*, the garb of austerity or poverty, and to assume in exchange a flowing and luxurious robe of Persian texture. Hitherto Philocleon has resisted all entreaties *μὴ φορεῖν τριβώνιον* (supra 116); and as he returns to the stage he is still stoutly resisting the proposal.

1124. ἐπεστρατεύσατο.] σφοδρῶς ἐπῆλθε τοῖς ἡμετέροις μαχεσόμενος σώμασι.—Scholiast. The better to describe the rude assaults of Boreas from which his *τρίβων* had protected him. Philocleon draws

Shrink from work, and toil, and labour, stop at home, and eat their fill,
Eat the golden tribute-honey our industrious care has wrought.

This is what extremely grieves us, that a man who never fought
Should contrive our fees to pilfer, one who for his native land
Never to this day had oar, or lance, or blister in his hand.

Therefore let us for the future pass a little short decree,
Whoso wears no sting shall never carry off the obols three.

PHIL. No! No! I'll never put this off alive.

With this I was arrayed, and found my safety,
In the invasion of the great north wind.

BDEL. You seem unwilling to accept a good.

PHIL. 'Tis not expedient: no by Zeus it is not.

'Twas but the other day I gorged on sprats
And had to pay three obols to the fuller.

upon his military reminiscences, and uses language appropriate to the assault of an invading host, such as *ὅθ' ὁ Βασιλεὺς ὁ μέγας ἐπεστρατεύσατο*. Not that there is here any allusion, as some have imagined, to the great north wind which nearly sixty years before shattered the ships of Persia on the coasts of Thessaly (Hdt. vii. 188). As in line 11 supra, it is merely the phraseology, and not the incident, which is borrowed from the Persian wars.

1126. *ξύφορον*.] There seems to be an allusion to the philosophic distinction between the *ξύφορον* and the *ἀγαθόν*, the *utile* and the *bonum*.

1128. *γραφεί*.] οὐ λυσιτελεῖ μοι, φησὶ, πολυτελῇ ἀμφιέννυσθαι. καὶ γὰρ πρόην ἰχθύδια ἐσθίων ὅπτα, καταστάξαντος ζωμοῦ ἐπὶ τὸ ἱμάτιον, τριώβολον ἔδωκα τῷ γραφεῖ μισθόν, τοῦτεστι τῷ πλύνοντι τὰ ἱμάτια.—

Scholiast. Sumptuous apparel would ill accord with his easy life and homely ways. Already, after a debauch on *ἐπανθρακίδες*, he has had to expend a triobol, a whole day's pay, in getting his soiled *τρίβων* cleansed, and how much worse it would be with a costlier garment. Athenæus (vii. 137), after observing that these little fish were dressed with *ἄλμη*, and citing some lines of Aristophanes on the subject—the passage is quoted in the note on 329 supra—proceeds as follows: *ὡς καὶ ἐν Σφήξιν ὁ αὐτὸς φησὶ ποιητής, Καὶ γὰρ πρότερον δις ἀνθρακίδων ἄλμην πίων. The insertion of δις, and the substitution of ἄλμην πίων for ἐμπλήμενος, would certainly give a smoother sense: but the reading is not supported by any Aristophanic MS. Possibly a line may have dropped out of the text between 1127 and 1128.*

- BΔ. ἀλλ' οὖν πεπειράσθω γ', ἐπειδὴ περ γ' ἅπαξ
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν. 1130
- ΦΙ. τί οὖν κελεύεις δρᾶν με ; BΔ. τὸν τρίβων' ἄφες·
τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.
- ΦΙ. ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν,
ὅθ' οὕτοσί με νῦν ἀποπνίξαι βούλεται ;
- BΔ. ἔχ', ἀναβαλοῦ τηνδὶ λαβὼν, καὶ μὴ λάλει. 1135
- ΦΙ. τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν ;
- BΔ. οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καννίκην.
- ΦΙ. ἐγὼ δὲ σισύραν φόμην Θυμαίτιδα.
- BΔ. κοῦ θαῦμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
ἔργως γὰρ ἄν' νῦν δ' οὐχὶ γιγνώσκεις. ΦΙ. ἐγώ ; 1140
μὰ τὸν Δί' οὐ τοίνυν ἀτὰρ δοκεῖ γέ μοι
εὐκείναι μάλιστα Μορύχου σάγματι.
- BΔ. οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.
- ΦΙ. ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ ;

1130. παραδέδωκας.] *Placed yourself in my hands, resigned yourself to my will.* Thesm. 213, 217. ἅπαξ, "once for all," by a complete unconditional surrender. "To be insulted by the patron who feeds you," says a parasite in Alciphron (iii. 74), "though bad enough, must be endured, when once you have made up your mind to surrender your body to the scorners, for the sake of your ungodly belly, ἅταξ ἐκδόμενον τὸ σῶμα τοῖς προπηλακίζουσιν ἐθέλουσιν, ἕνεκα τῆς ἀθεμίτου γαστρὸς, but to be insulted also by his guests, and his men-servants and his maid-servants, this is indeed intolerable."

1137. καννίκην.] The καννίκης was a soft warm Persian robe, which, though new to Philocleon, was probably not uncommon in luxurious establishments.

It was a sort of thick woollen wrapper used indiscriminately for a dress (Pollux, vii. segm. 58—60), a coverlet to be spread over a banqueting couch (Id. vi. segm. 11), or a bed-covering (Id. x. segm. 123, οἱ παρὰ Μενάνδρῳ καννίκαί καὶ χειμῶνος σισύραι). One side of it was rough and shaggy with locks of wool. Hence Hesychius defines καννίκα as being στρώματα ἢ ἐπιβύλαια ἑτερομαλλῇ. And the grammarian Palamedes (cited by the Scholiast) says, καννίκα ἐστὶ Περσικὸν ἱμάτιον, ἔχον ἐκ τοῦ ἐτέρου μέρους μαλλούς. Arrian (Anab. vi. p. 436, ed. Blanchard) describing the sepulchre of Cyrus at Pasargadæ says that the coffin lay upon a bier with καννάκας πορφυροῦς by way of ὑποστρώματα. Menander too (apud Pollux, vi. segm. 11) speaks of καννάκας πορφυροῖς, but of course it does not

- BDEL. Try it at all events : since once for all
 Into my hands you have placed yourself for good.
- PHIL. What would you have me do? BDEL. Put off that cloak
 And wear this mantle in a cloak-like way.
- PHIL. Should we beget and bring up children then,
 When here my son is bent on smothering me?
- BDEL. Come, take and put it on, and don't keep chattering.
- PHIL. Good heavens! and what's this misery of a thing?
- BDEL. Some call it Persian, others Caunacæds.
- PHIL. There! and I thought it a Thymætian rug.
- BDEL. No wonder: for you've never been to Sardis,
 Else you'd have known it: now you don't. PHIL. Who? I?
 No more I do by Zeus: it seemed to me
 Most like an overwrap of Morychus.
- BDEL. Nay, in Ecbatana they weave this stuff.
- PHIL. What! have they wool-guts in Ecbatana?

necessarily follow that they were always of that colour. See the note on 1172 *infra*.

1138. *Θυματίδα.*] *Thymætadæ* was the name of an Attic deme situate on the sea coast, a short distance from Piræus. Nothing is known of any special manufacture of *σιούρια* there.

1139. *Σάρδεϊς.*] For Sardis, the ancient capital of Croesus, had long been the head-quarters of an important Persian satrapy; and no doubt the fashionable dresses of Persia would be everywhere seen within its walls.

1142. *Μορύχου σάγματι.*] *τῷ μαλλωτῷ σίγῳ, ᾧ ἐχρήτο ὡς τρυφερόν πλείονι θάλπει χρώμενος.*—Scholiast. As to this well-known voluptuary, see *supra* 506, Peace, 1008, and the notes there. I am quite unable to find (with Bergk in Meineke's

Fragm. Com. Græc. ii. 970) a "manifest allusion" in this passage to a (real or supposed) embassy of Morychus to Ecbatana. It is the luxurious warmth of the robe, and not its Persian origin, which reminds the speaker of Morychus, the most luxurious man in Athens.

1144. *κρόκης χόλιξ.*] *χόλικες* are the large intestines of cattle; *τὰ παχέα ἔντερα των βοῶν*, Suidas; *αἱ παχέταται κοιλίαι*, Hesychius. The rough shaggy excrescences, or tufts of wool, which jut out on one side of the *καννίκης* (see the note on 1137) are to Philocleon's eyes just like these *χόλικες βοῶν*, and he inquires whether in that old Median capital they really use intestines of wool. *τὰς ἐξοχὰς τῶν κρόκων εἰκόζει χόλικι*, as the Scholiast observes.

- ΒΔ.** πόθεν, ὦ γάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις 1145
 ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
 ἐρίων τάλαντον καταπέπωκε ῥαδίως.
- ΦΙ.** οὐκουν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν
 δικαιότερον ἢ καυνάκην; **ΒΔ.** ἔχ', ὦ γαθὲ,
 καὶ στῆθί γ' ἀμπισχόμενος. **ΦΙ.** οἴμοι δειλαιος· 1150
 ὥς θερμὸν ἢ μιὰρὰ τί μου κατήργεν.
- ΒΔ.** οὐκ ἀναβαλεῖ; **ΦΙ.** μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦ γαθὲ,
 εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.
- ΒΔ.** φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.
- ΦΙ.** παράθου γε μέντοι καὶ κρεάγραν. **ΒΔ.** τὴν τί δῆ; 1155
- ΦΙ.** ἴν' ἐξέλης με πρὶν διερρηκέναι.
- ΒΔ.** ἄγε νυν, ἀποδύου τὰς καταράτους ἐμβάδας,
 τασδί δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς.
- ΦΙ.** ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε
 ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα; 1160
- ΒΔ.** ἔνθες πόδ', ὦ τᾶν, ἀπόβαιν' ἐρρωμένως
 ἐς τὴν Λακωνικὴν ἀνύσας. **ΦΙ.** ἀδικεῖς γέ με
 ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.

1148. ἐριώλην.] If it consumes all that wool, observes Philocleon, it ought to be called not *καυνάκης*, but *ἐριώλη*, *wool-destroyer*, as if from *ἔριον* and *ἄλλυμι*. *ἐριώλη* of course really means a *hurricane* (Knights, 511), and has no etymological connexion with *ἔριον*.

1154. σὺ δ' οὖν ἴθι.] *There, you be off.* These words I take to be addressed to the *τρίβων* as the speaker contemptuously flings it aside.

1155. κρεάγραν.] The *κρεάγρα* was a flesh-hook which they struck into the pan, or kettle, or caldron, or pot, (1 Sam. ii. 14) to bring up the meat. The Scholiast on Knights, 772, describes it

as shaped like a hand with the fingers slightly curved, and says it was called *κρεάγρα* ἀπὸ τοῦ τὰ κρέα ἐπὶ τοῖς λέβησιν ἀγρεύειν καὶ ἀνασπᾶν. In 1 Sam. ii. 14 the *κρεάγρα* seems to have been a three-pronged fork. Philocleon expecting to be dissolved in the great heat of his *καυνάκης*, hopes that there will be a *κρεάγρα* in readiness, to fish him out, like a piece of meat from a boiling caldron, before he is quite gone.

1156. διερρηκέναι.] πρὶν συμπεσεῖν ἀπὸ τῆς ὀπτήσεως τὰ κρέα μου.—Scholiast. The *καυνάκης* is now fairly on, and the next question arises as to Philocleon's shoes.

- BDEL. Tut, man: they weave it in their foreign looms
At wondrous cost: this very article
Absorbed with ease a talent's weight of wool.
- PHIL. Why, then, WOOL-GATHERER were its proper name
Instead of Caunacès. BDEL. Come, take it, take it,
Stand still and put it on. PHIL. O dear, O dear,
O what a sultry puff the brute breathed o'er me!
- BDEL. Quick, wrap it round you. PHIL. No, I won't, that's flat.
You had better wrap me in a stove at once.
- BDEL. Come then, I'll throw it round you. (*To the cloak*) You, begone.
- PHIL. Do keep a flesh-hook near. BDEL. A flesh-hook! why?
- PHIL. To pull me out before I melt away.
- BDEL. Now off at once with those confounded shoes,
And on with these Laconians, instantly.
- PHIL. What I, my boy! I bring myself to wear
The hated foe's insufferable—cloutings!
- BDEL. Come, sir, insert your foot, and step out firmly
In this Laconian. PHIL. 'Tis too bad, it is,
To make a man set foot on hostile—leather.

1158. Λακωνικάς.] ἀνδρεία υποδήματα.—
Scholiast, Suidas. They were red shoes
of an elegant make, very fashionable at
Athens. Agathon is introduced wear-
ing them, in *Thesm.* 142. And in the
Ecclesiastus the women, disguising
themselves as men, appropriate amongst
other things their husbands' Λακωνικάς,
Ecc. 345, 508. Critias (ap. *Ath.* xi.
66) says that they were the best of all
shoes. Hesychius sub voc. identifies
them with the Amyclaiides; and this is
probably correct, though Pollux (vii. cap.
22) in enumerating the different υπο-
δημάτων εἶδη inserts the Laconians and

Amyclaiides separately, Ἀμυκλαῖδες, ἐλευ-
θεριώτατον υποδήμα, and farther on αἱ δὲ
λακωνικάι, τὸ χρώμα ἐρυθραί.

1160. ἐχθρῶν—δυσμενῇ.] *Evil-minded
cobblings of the foe.* Bergler quotes Eur.
Heracl. 1006, ἐχθροῦ λέοντος δυσμενῇ
βλαστήματα. Aristophanes is doubtless
here, and probably also in lines 1163 and
1167 infra, adapting Euripidean phraseo-
logy.

1163. ἐς τὴν πολεμίαν.] ὁ μὲν εἶπε τὴν
λακωνικὴν ἐμβάδα, ὁ δὲ ὑπενόησε λέγειν
αὐτὸν τὴν χώραν.—Scholiast. Rather,
Philocleon speak of the *solum Laconicum*
as if it were the *solum Laconicum*

- BΔ. φέρε καὶ τὸν ἕτερον. ΦΙ. μηδαμῶς τοῦτόν γ', ἐπεὶ
πάννυ μισολάκων αὐτοῦ 'στιν εἰς τῶν δακτύλων. 1165
- BΔ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΦΙ. κακοδαίμων ἐγὼ,
ὅστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι.
- BΔ. ἄνυσόν ποθ' ὑποδυσάμενος· εἴτα-πλουσίως
ὡδὶ προβάς τρυφερὸν τι διασαλακῶνισον.
- ΦΙ. ἰδού. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτῳ
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων. 1170
- BΔ. ὅτῳ; δοθῇνι σκόροδον ἡμφιεσμένῳ.
- ΦΙ. καὶ μὴν προθυμοῦμαί γε σανλοπρωκτιᾶν.
- BΔ. ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν; 1175
- ΦΙ. ἔγωγε. BΔ. τίνα δὴτ' ἂν λέγοις; ΦΙ. πολλοὺς πάννυ.
πρῶτον μὲν ὡς ἡ Δάμι' ἀλοῦσ' ἐπέρδετο,
ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.
- BΔ. μὴ μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων,
οἷους λέγομεν μάλιστα τοὺς κατ' οἰκίαν. 1180
- ΦΙ. ἐγὼ δα τοίνυν τῶν γε πάννυ κατ' οἰκίαν
ἐκείνον, ὡς οὕτω ποτ' ἦν μὺς καὶ γαλῇ
- BΔ. ὦ σκαίε κῦπαλδευτε, Θεογένης ἔφη

1166. οὐκ ἔστι κ.τ.λ.] The entire line occurs in *Clouds*, 698, and the first half of it in *Peace*, 110. On *χίμετλον* in the next line the Scholiast says, παρ' ὑπνόϊον, ἀπὲρ τοῦ εἰπεῖν ἀγαθὸν οὐδὲν λήψομαι. ὅστις τὰ τῶν γερόντων οὐ λήψομαι.

1169. ὡδὶ.] Bdelycleon gives a specimen of the fashionable swagger. In *διασαλακῶνισον* there is, as Bergler pointed out, a play on the word *λάκων*. Wear your *Λακωνικὸς* so as (not *λακωνίζεω* but) *σαλακωνίζεω*, to show yourself off with a fashionable strut. *διασαλακῶνισον* is rightly explained by the Scholiast *ἀβρῶς καὶ μαλθακῶς σαντὸν διακίησον*.

The term *σαλάκων* is frequently employed by Aristotle to convey the idea of vulgar ostentation.

1172. δοθῇνι.] The old man puffing himself out under his Persian robe, which he wears *τριβωνικῶς*, is likened by his son to a boil with a garlic plaster on it. Probably there was something in the colour of the robe to give point to the jest.

1177. ἡ Δάμια.] See the note *supra* 1035, and on *Peace*, 758. The incident in the text may possibly, as Bergler suggests (referring to the Scholiast on *Eccles.* 77), be derived from the comedy of

- BDEL. Now for the other. PHIL. O no, pray not that,
I've a toe there, a regular Lacon-hater.
- BDEL. There is no way but this. PHIL. O luckless I,
Why I shan't have, to bless my age, one—chilblain.
- BDEL. Quick, father, get them on : and then move forward
Thus ; in an opulent swaggering sort of way.
- PHIL. Look then ! observe my attitudes : think which
Of all your opulent friends I walk most like.
- BDEL. Most like a pimple bandaged round with garlic.
- PHIL. Ay, ay, I warrant I've a mind for wriggling.
- BDEL. Come, if you get with clever well-read men
Could you tell tales, good gentlemanly tales ?
- PHIL. Ay, that I could. BDEL. What sort of tales ? PHIL. Why, lots,
As, first, how Lamia spluttered when they caught her,
And, next, Cardopion, how he swung his mother.
- BDEL. Pooh, pooh, no legends : give us something human,
Some what we call domestic incident.
- PHIL. O, ay, I know a rare domestic tale,
How *once upon a time a cat and mouse—*
- BDEL. *O fool and clown,* Theogenes replied

Lamia by Crates : but if so, Crates no doubt himself derived it from the old nursery tale.

1178. ὁ Καρδοπίων.] λείπει ἔτυψεν.—Scholiast. Nothing is known of this anecdote : that it was of a legendary character is plain from Bdelycleon's retort.

1182. οὕτω ποτ' ἦν.] This, as the Scholiast observes, was the recognized mode of commencing a tale, like our "Once upon a time," οἷον, ἦν οὕτω γέρων καὶ γράψ. And he refers to Plato, Phædrus 237 B, where Socrates, constrained by Phædrus to invent a tale, begins, "Ἦν

οὕτω δὴ παῖς, μᾶλλον δὲ μειρακίσκος, μάλα καλός. "Once upon a time there lived a very beautiful boy, or rather youth." So in Lysistrata, 784, the men proposing to tell a nursery legend commence, Οὕτως ἦν νεανίσκος Μελαρίων τις. The Latins commenced their nursery tales with *Olim*. Thus in Horace, Satire ii. 6. 79, the old neighbour, full of his aniles fabellas, sic incipit, "*Olim Rusticus urbanum murem mus paupere fertur Accipisse cavo.*"

1183. Θεογένης.] Theogenes or Theagenes, a man of known swinishness (*ὕνρια*, Peace 928), must be supposed to

- τῷ κοπρολόγῳ, καὶ ταῦτα λοιδορούμενος,
μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν ; 1185
- ΦΙ. ποίους τιγὰς δὲ χρή λέγειν ; ΒΔ. μέγαλοπρεπεῖς,
ὡς ξυνθεῶρεις Ἀνδροκλεῖ καὶ Κλεισθένει.
- ΦΙ. ἐγὼ δὲ τεθεώρηκα πῶποτ' οὐδαμῶν
πλὴν ἐς Πάρου, καὶ ταῦτα δύ' ὀβολῶ φέρων.
- ΒΔ. ἀλλ' οὖν λέγειν χρή σ' ὡς ἐμάχετό γ' αὐτίκα 1190
Ἐφουδίων παγκράτιον Ἀσκώνδᾳ καλῶς,
ἥδη γέρων ὦν καὶ πολὺς, ἔχων δέ τοι
πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ
θώρακ' ἄριστον. ΦΙ. παῦε παῦ', οὐδὲν λέγεις.
πῶς δ' ἂν μαχέσαιοτο παγκράτιον θώρακ' ἔχων ; 1195
- ΒΔ. οὕτως διηγέισθαι νομίζουσ' οἱ σοφοί.
ἀλλ' ἕτερον εἰπέ μοι· παρ' ἀνδράσι ξένοις
πίνων, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς
ἐπὶ νεότητος ἔργον ἀνδρικώτατον ;
- ΦΙ. ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν, 1200

be reproving the low-bred scavenger for saying or doing before good company things which Theogenes himself was noted for saying or doing under other circumstances, *O vulgar brute, what, before gentlemen!* The Scholiast says, Θεογένης οὗτος ἐστὶν ὁ Ἀχαρνέως, ὃν καὶ ἐπὶ τῷ μεγάλῳ ἀποπαρδεῖν κομφοδοῦσιν.

1187. ξυνθεῶρεις.] He is to talk of the special missions or *θεωρίαι* in which he has borne a part, missions sent out with all possible splendour and magnificence to represent Athens at the great Pan-Hellenic games, and on other solemn occasions. Here the more immediate allusion is to the *θεωρίαι* sent from time to time to Olympia. See *infra* 1382, 1387. These missions were composed

of the wealthiest, noblest, and most respected citizens, who strained every nerve to make an appearance creditable both to themselves and to the state, in the presence of assembled Hellas. See the account of the *θεωρίαι* conducted by Nicias to Delos (Plutarch, Nicias 3); and by Alcibiades to Olympia (Thuc. vi. 16). It is therefore merely by way of irony, or *παρὰ προσδοκίαν*, that for the other members of the *θεωρία* Aristophanes suggests the names of Cleisthenes and Androcles: the former one of the poet's most constant butts for his degraded effeminacy: the latter (according to the Scholiast) satirized by the comedians as a slave, a pauper, and a cutpurse. *δέον αὐτὸν εἰπεῖν ἐπίσημα ὀνόματα*, says another

- Rating the scavenger, what ! would you tell
Tales of a cat and mouse, in company !
- PHIL. What, then ? BDEL. Some stylish thing, as how you went
With Androcles and Cleisthenes, surveying.
- PHIL. Why, bless the boy, I never went surveying,
Save once to Paros, at two obols a day.
- BDEL. Still you must tell how splendidly, for instance,
Ephudion fought the pancratiastic fight
With young Ascondas : how the game old man
Though grey, had ample sides, strong hands, firm flanks,
An iron chest. PHIL. What humbug ! could a man
Fight the pancratiast with an iron chest !
- BDEL. This is the way our clever fellows talk.
But try another tack : suppose you sat
Drinking with strangers, what's the pluckiest feat,
Of all your young adventures, you could tell them ?
- PHIL. My pluckiest feat ? O much my pluckiest, much,

Scholiast, *τούτους εἶπεν, ἵνα αὐτοὺς διαβάλλῃ.*

1189. *δύ' ὀβολῶν φέρων.*] *ἀντὶ τοῦ μισθοῦ* ὡς στρατιώτης.—Scholiast. Two obols a day formed the regular pay of an Athenian soldier, two obols for pay, and two for provisions (Boeckh, *Public Ec.* ii. 22). And therefore, even if Philocleon is referring, as M. Boeckh supposes (*Id.* ii. 12), to an actual *θεωρία*, and not rather, as the Scholiast intimates, to an idle and barren military promenade, yet I imagine that he means to represent himself, not as one of the *θεωποὶ* themselves, but as one of the common soldiers who formed their escort. There is probably an allusion to some event with which we are now unacquainted. With this

short dialogue Bergler compares the similar and very humorous passage in Lucian's *Timon*, 50.

1191. *Ἐφονδίω.*] We shall hear of this wrestling and boxing match again, *infra* 1383. *αὐτίκα* means *for instance*, as very frequently in Aristophanes.

1195. *Θώραξ.*] Bdelycleon speaks of the *breast*, but Philocleon understands him of the *breastplate*, the word *θώραξ* admitting of either signification. The Pancratiast fought unarmed, without even wearing the cestus.

1197. *παρ' ἀνδράσι ξένους.*] *ἔθος γὰρ ἐπὶ τοῖς ξένοις καυχᾶσθαι.*—Scholiast. In the following line *σεαυτοῦ* is governed by *ἔργον*, "What deed of yours?"

ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην.

BΔ. ἀπολείς με. ποίας χάρακας; ἄλλ' ὥς ἡ κάπρον
ἐδιώκαθές ποτ', ἡ λαγών, ἡ λαμπάδα
ἔδραμες, ἀνευρών ὅ τι νεανικώτατον.

ΦΙ. ἐγὼ δα τοῖνυν τό γε νεανικώτατον 1205
ὅτε τὸν δρομέα Φάϋλλον, ὦν βούπαις ἔτι,
εἶλον, διώκων λαιδορίας, ψήφοιν δυοῖν.

BΔ. παῦ' ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε
ξυμποτικός εἶναι καὶ ξυνουσιαστικός.

ΦΙ. πῶς οὖν κατακλινῶ; φράζ' ἀνύσας. BΔ. εὐσχημόνως. 1210

ΦΙ. ὡδὶ κελεύεις κατακλινῆναι; BΔ. μηδαμῶς.

ΦΙ. πῶς δαί; BΔ. τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς
ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων
δροφὴν θέασαι, κρεκαδί' αὐλῆς θαύμασον 1215

1201. Ἐργασίωνος.] γεωργοῦ. θηλυκῶς
δὲ ἐπὶ τῶν ἀμπελῶν ἡ χάραξ, ἀρσενικῶς δὲ
ἐπὶ τῶν πρὸς πολιορκίαν. χάραξ δὲ ἐστὶ τὸ
λεπτὸν ξύλον ᾧ προσδεσμοῦσι τὴν ἄμπελον,
ἵνα μὴ ὑπὸ τῶν ἀνέμων συντριβῇ.—Scho-
liast. Cf. infra 1291.

1203. λαμπάδα ἔδραμες.] ὅτι καὶ ἡγωνί-
ζοντο δρόμῳ λαμπάδας ἔχοντες ἐν τῷ
Κεραμειῷ φανερόν.—Scholiast. See Frogs,
1087—1088.

1205. νεανικώτατον.] It is contrary to
the entire tenor of the Play to suppose
that Philocleon's youth had been spent
in litigation: but Aristophanes sacri-
fices consistency in order that he may
play on the double meanings of διώκειν
(to sue or pursue, see Clouds, 1296) and
αἰρεῖν (to catch or obtain a verdict
against). νεανικώτατον again, which in
Philocleon's question had signified *high-*
spirited, Philocleon takes in its literal

sense of *youthful*: and he accordingly
recounts his earliest success at law in a
prosecution of Phayllus, the well-known
runner (δρομέα recalling ἔδραμες in 1204),
for abusive language.

1206. Φάϋλλον.] Phayllus was a fa-
mous runner and leaper. In the Achar-
nians (210) the old charcoal-burner
laments the loss of the activity which
he displayed in youth, "Running with
Phayllus with a hammer at my back"
(Frere). This Phayllus was an Olympian
victor (Scholiast at Ach. ubi supra), and
must not be confounded with the illus-
trious Crotoniate, who alone of the
Italian colonists came to the aid of
Hellas in her hour of danger from the
Persians. The Crotoniate Phayllus was
indeed τρὶς Πυθιονίκης (Hdt. viii. 47), but
'Ολυμπίασιν οὐκ ἔστιν αὐτῷ νίκη (Paus.
Phoc. ix. 1). See Valcknaer at Hdt. l. c.

Was when I stole away Ergasion's vine-poles.

- BDEL. Tell! poles indeed! Tell how you slew the bear,
Or coursed the hare, or ran the torch-race, tell
Your gayest, youthfullest act. PHIL. My youthfullest action?
'Twas that I had, when quite a hobbledehoy,
With fleet Phayllus: and I caught him too:
Won by two—votes. 'Twas for abuse, that action.
- BDEL. No more of that: but lie down there, and learn
To be convivial and companionable.
- PHIL. Yes; how lie down? BDEL. In an elegant graceful way.
- PHIL. Like this, do you mean? BDEL. No not in the least like that.
- PHIL. How then? BDEL. Extend your knees, and let yourself
With practised ease subside along the cushions;
Then praise some piece of plate: inspect the ceiling;
Admire the woven hangings of the hall.

1211. ὥδέ.] φαίνεται ὅτι πρὸς τῷ στόματι τὰ γόνατα ἔχων κατεκλίθη.—Scholiast.

1214. ἔπειτ' ἐπαίνεσον.] In a fragment of Diphilus, to which Bergler refers, a parasite observes that when he goes out to dinner, he does not spend his time in

gazing at the rooms or the ornaments, but keeps his eye fixed upon the kitchen chimney, to guess from the smoke which issues thence whether he is about to enjoy a good and substantial dinner.

“Ὅταν με καλέσῃ πλούσιος δεῖπνον ποιῶν,
οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ τὰς στέγας
οὐδὲ δοκιμάζω τοὺς Κορινθίους κάδους,
ἀπενεὶ δὲ τηρῶ τοῦ μαγείρου τὴν καπνόν. κ.τ.λ.

(Athenæus, vi. cap. 29). But these are the manners of a parasite: Philocleon is learning the manners of a fashionable guest. The present passage is cited by Athenæus, v. cap. 6 (to which Florent Chretien refers), καὶ Ἀριστοφάνης ἐν Σφήξί, he says, ποιεῖ τὸν ἄγριον γέροντα καὶ φιλοδοκαστὴν καταρρυθμιζόμενον εἰς βίον ἡμέρον ὑπὸ τοῦ παιδὸς, “Παῦ' ἀλλά” κ.τ.λ. (citing lines 1208, 9), διδάσας τε αὐτὸν ὡς

δεῖ κατακλίνεσθαι φησίν, “Ἐπειτ' ἐπαίνεσον” κ.τ.λ. (citing lines 1214, 5). And he shows that the behaviour of Telemachus and Peisistratus at the court of Menelaus (Odyssey, iv. 43) was the behaviour of finished gentlemen, in entire conformity with the rules here laid down.

1215. κρεκάδια.] This word does not occur elsewhere; and as it is not explained by the grammarians, we are left

ὕδωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν
δειπνοῦμεν· ἀπονεύμεθ'· ἤδη σπένδομεν.

ΦΙ. πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα ;

ΒΔ. αὐλητρίς ἐνεφύσησεν· οἱ δὲ συμπόται

εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων,

1220

ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.

τούτοις ξυνὼν τὰ σκόλι' ὅπως δέξει καλῶς.

ΦΙ. ἄλληθες ; ὡς οὐδεὶς Διακρίων δέξεται.

to guess at its meaning. Three derivations have been suggested: (1) *κρέξ*. The Scholiast says, *κρέξ, ὄρνεον παραπλήσιον γεράνῳ*, and Dindorf supposes *κρεκάδια* to mean "ornamenti genus quoddam avi illi simile." (2) *κρέκειν* in the sense of striking out a sharp sound. Bergler translates it *crepitacla*, Voss *tintinnabula*, others *instrumenta musica*, and the like. (3) *κρέκειν* in the sense of weaving. Cf. *κρόκης χόλιξ* supra 1144. Brunck understands it "*de aulais sen velis, quibus aula tam ornatis gratia, quam arcendo vento, pulveri, aut si quid aliud nocere poterat, obtundebatur.*" And this is the simplest, most probable, and most generally accepted interpretation.

1216. *ὕδωρ κατὰ χειρός*.] Bdelycleon is going in pantomime through the ceremonies of a dinner party. A very similar, but much lengthier, description is quoted by Athenæus (xv. 1) from the Laconians of Plato Comicus. *ὕδωρ κατὰ χειρός* was the ordinary Attic expression for the wash *before* meals, as *ἀπονίψασθαι* for the wash *after* meals. Aristophanes the grammarian, says Athenæus ix. 76, is very severe upon those who are ignorant of this distinction, *παρὰ γὰρ τοῖς*

παλαιοῖς, τὸ μὲν πρὸ ἀρίστου καὶ δειπνον λέγεσθαι κατὰ χειρός, τὸ δὲ μετὰ ταῦτα ἀπονίψασθαι. So too the Scholiast here.

1218. *ἐνύπνιον*.] Philocleon fears that the banquet on which he has been reckoning is to be a mere make-believe feast, like that of the Barmecides in the Arabian Nights. *ἐνύπνιον*, *in a dream*; cf. Plato, Theætetus, cap. 43, *ὅναρ ἐπλοντήσαμεν*. The tables are now removed, the *δείπνον* is over, and the *συμπόσιον* begins. Cf. supra 1005. At these drinking parties, *αὐλητρίδες* were invariably present; and they are constantly so depicted in ancient vase paintings. See Becker's *Charicles*, Excursus on *Symposia*. We shall have an example of this custom farther on: infra 1368.

1219. *οἱ συμπόται*.] There are four couches; Cleon and Theorus on one; the unnamed guest and Acestor on a second; whilst Æschines, Phannus, and the two speakers occupy the others. Of Cleon and his faithful Theorus, and of Æschines 'the son of Sellus,' we have already heard in the earlier scenes of the Play. Phannus is mentioned, as Bergler observes, in *Knights*, 1256; but here he is a mere lay figure to whom no further

Ho ! water for our hands ! bring in the tables !

Dinner ! the after-wash ! now the libation.

PHIL. Good heavens ! then is it in a dream we are feasting ?

BDEL. The flute girl has performed ! our fellow-guests

Are Phanus, Æschines, Theorus, Cleon,

Another stranger at Acestor's head.

Could you with these cap verses properly ?

PHIL. Could I ? Ay, truly ; no Diacrian better.

allusion is made. The words *ξένος τις ἕτερος* are perhaps intended to convey an imputation upon Acestor as being himself of foreign extraction. Bergler refers to Birds, 31, *νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾳ* 'Ο μὲν γὰρ ὦν οὐκ ἀπὸ τὸς εἰσβιάζεται, where the Scholiast says, *οὗτός ἐστιν Ἀκέστωρ, ἐκαλεῖτο δὲ καὶ Σάκας, διὰ τὸ ξένος εἶναι. Σάκαι δὲ ἔθνος Θρακικόν.*

1222. *σκόλια.*] We now come to a little scene which possesses considerable interest as illustrating the principle on which scolia were sung at an Athenian symposium ; a subject on which much light has been thrown by Colonel Mure, Greek Literature, Book iii. 2. 13. The singer who led off took in his hand a lyre, a sprig of myrtle or of laurel, or other badge of minstrelsy, sang his scolium, and then passed on the badge to any guest he might choose. The guest so selected had to cap the first scolium, that is to say, he had to sing a second scolium which he could link on to the first by some catchword, similarity of thought, aptness of repartee, or the like. Then he handed on the badge to a third, who in like manner was bound to produce a scolium which would fit on to the

second : and so on, so that ultimately the whole series of scolia was strung together on some principle of continuity. Hence *σκόλιον δέχεσθαι* means to cap a scolium, to carry it on by fitting it with an appropriate sequel. The nature of the entertainment is well illustrated by Colonel Mure from the various scolia preserved by Athenæus, xv. 50. In such a scene as the present, the connecting links would for obvious reasons be less complete : but even here they are not altogether imperceptible. In the first pair of scolia the exact adaptation to Cleon of the repartee *οὐχ οὕτω γε πανοῦργος ὥς σὺ κλέπτῃς* dispenses with the necessity of any further link ; but in the second couple *φίλον* takes up the catchword *φίλει*, and in the third *καὶ* follows upon *καμοί*.

1223. *Διακρίων.*] If this reading is correct, the meaning must be that Philocleon was a noted scolium-singer among the Diacrians or Highlanders, the poorer of the three parties into which Attica was divided in the days of Solon and Peisistratus : the others being the *Podicis* or wealthy Lowlanders, and the *Parali* or Coastmen. The Scholiast.

BΔ. ἐγὼ εἴσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,
ἄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ.

1225

οὐδεὶς πώποτ' ἀνὴρ ἔγεντ' Ἀθήναις

ΦΙ. οὐχ οὕτω γε πανούργος [ὥς σὺ] κλέπτῃς

BΔ. τουτὶ σὺ δράσεις; παραπολεῖ βοώμενος·

φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν

both here and on Lysist. 58, says that Pandion, in distributing Attica amongst his three sons, gave τὴν χώραν τὴν Διακρίαν to Lycus, the hero of the law-courts; see supra 389, 819. And Fritzsche (De Sortitione Judicium, p. 35) considers that it is for this reason that Philocleon ranges himself amongst the Diacrians.

1225. 'Αρμοδίου.] Sc. μέλος or σκῶλιον. Aristophanes frequently alludes to this

famous scolium, "the sword in myrtles drest;" see Acharnians, 980, 1093; Lysist. 632, and the fragment of the Pelargi cited by the Scholiast on 1239 infra (ὁ μὲν ᾗδεν Ἀδμήτου λόγον πρὸς μυρρίνην, ὁ δ' αὐτὸν ἠνάγκαζεν Ἀρμοδίου μέλος). Four stanzas belonging to it are given by Athenæus in his great collection of scolia (xv. 50):

ἐν μύρτου κλαδί τὸ ξίφος φορήσω
ὥσπερ Ἀρμόδιος κ' Ἀριστογείτων
ὅτε τὸν τύραννον κτανέτην,
ἰσονόμους τ' Ἀθήνας ἐποιησάτην.

φίλταθ' Ἀρμόδι' οὐ τι πω τέθνηκας·
νήσοις δ' ἐν μακάρων σέ φασιν εἶναι
ἵνα περ ποδώκης Ἀχιλεὺς,
Τυδείδην τέ φασιν Διομήδεα.

ἐν μύρτου κλαδί τὸ ξίφος φορήσω
ὥσπερ Ἀρμόδιος κ' Ἀριστογείτων
ὅτ' Ἀθηναῖς ἐν θυσίαις
ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην.
ἀεὶ σφῶν κλέος ἔσσειται κατ' αἶαν
φίλταθ' Ἀρμόδιος κ' Ἀριστογείτων
ὅτι τὸν τύραννον κτανέτην
ἰσονόμους τ' Ἀθήνας ἐποιησάτην.

See Ilgen's Scolia, p. 47; Kidd's Dawes, p. 664; Fritzsche de Pelargis (Quæst. Aristoph.), p. 50; Colonel Mure, ubi supra. It is observable that the line sung by Cleon, οὐδεὶς πώποτ' ἀνὴρ ἔγεντ' Ἀθήναις, which is undoubtedly a genuine quota-

tion from the scolium, is not found in the stanzas preserved by Athenæus; but it is plain that the scolium was not one consecutive poem, but a loose collection of stanzas, any one of which might be taken or omitted at pleasure; like

BDEL. I'll put you to the proof. Suppose I'm Cleon.

I'll start the catch Harmodius. You're to cap it.

(Singing) "*Truly Athens never knew*"

PHIL. (Singing) "*Such a rascally thief as you.*"

BDEL. Will you do that? You'll perish in your noise.

He'll swear he'll fell you, quell you, and expel you

Vivien's rhyme in the Idylls of the King, which "lived dispersedly in many hands, And every minstrel sang it differently." Even the four stanzas given by Athenæus are clearly not intended to be sung consecutively; they are in reality separate scolia on the same subject and are so treated by Ilgen, Kidd, and Mure, *ubi supra*. The metrical system

— ♪ — ♪ — ♪	— ♪ — ♪
— ♪ — ♪ — ♪	— ♪ — ♪
— ♪ — ♪ — ♪	— ♪ — ♪
— ♪ — ♪ — ♪	— ♪ — ♪

is one in which scolia were very frequently composed. No less than seven of the scolia collected by Athenæus (in addition to the four stanzas of Harmodius) are in this identical metre; and one of them, as Tyrwhitt observed, is imitated by Aristophanes in *Ecclesiazusæ*, 938—945. It was in order to bring the lines in the text into their real metre that Bentley in the first line changed *ἐγένετ'* 'Αθηναῖος into *ἐγεντ'* 'Αθηναῖς, and in the second inserted the words *ὡς σύ*. Fritzsche (*de Pelargis*, p. 51) thinks that in the actual scolium the second line may probably have run *οὐχ οὕτω γε πόλει καλὸς πολίτης*, but I doubt if we can safely found any inference of the kind on the blunt repartee of Philocleon: and the Scholiast says, *οὐδὲν*

τοῦτο πρὸς τὸ ἐξῆς τοῦ σκολίου, ἀλλ' εἰς τὸν δῆθεν λέγοντα κλέονα αἰνιττεται.

1226. *οὐδεὶς*.] Cleon, surrounded by his friends and flatterers, leads off with a scolium which he expects to be turned into a graceful compliment to himself.

1228. *βοῶμενος*.] The old dicast, in lifting up his voice to give a specimen of his musical powers, has produced a series of harsh and discordant sounds, which his son describes as "bellowing" rather than singing, and which, however suitable to a meeting of Diacrians, would hardly befit the fashionable company into which Bdelycleon is proposing to introduce him. Such, in my opinion, is the true explanation of *βοῶμενος*. But many commentators, thinking the term more applicable to the *μπαρὰ φωνή* of Cleon (see the note on 36 *supra*), have had recourse to divers expedients to make it apply to *him*. Some put a colon after *παρὰπολεῖ*, and connect *βοῶμενος* with the succeeding line; whilst Fritzsche and Enger (at *Thesm.* 995) suppose *βοῶμενος* to be used in a passive sense, and to mean "you will be roared down." In my judgment neither of these suggestions is admissible. And the vehement invective of Cleon is sufficiently indicated by the reiterated *memories* of the next two lines.

- καὶ τῆσδε τῆς γῆς ἐξελάν. ΦΙ. ἐγὼ δέ γε, 1230
 ἐὰν ἀπειλῇ, νῆ Δί' ἕτερον ἄσομαι.
 ὠνθρῶφ', οὗτος ὁ μαϊόμενος τὸ μέγα κράτος,
 ἀντρέψεις ἔτι τὰν πόλιν· ἅ δ' ἔχεται ῥοπᾶς. 1235
 ΒΔ. τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
 ἄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς,
 Ἀδμήτου λόγον, ὦταίρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
 τούτῳ τί λέξεις σκόλιον; ΦΙ. ᾠδικῶς ἐγὼ, 1240
 οὐκ ἔστιν ἄλωπεκίζειν,
 οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.
 ΒΔ. μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,
 ἀνὴρ σοφὸς καὶ μουσικός· κᾶτ' ἄσεται
 χρήματα καὶ βίαν 1245

1232. ὠνθρῶφ'.] The Scholiast says that these lines are borrowed from Alcæus, where, however, the first word appears to have been not ὠνθρῶφ', but the more complimentary ὄνερ. See also the Scholiast on Thesm. 162. The lines are Æolic pentameters, which commence with two syllables of any quantity (ἀδιάφορον, ἦτοι σπονδεῖον ἢ ἱαμβον ἢ τροχαῖον ἢ πυρρίχιον, Hephæstion, cap. vii: here a spondee in each case), and proceed with four dactyls, the last syllable of each line being, as usual, ἀδιάφορον, sometimes long and sometimes short. The whole of the 29th Idyll of Theocritus (which, indeed, some critics ascribe to Alcæus) is in this metre. As applied to Cleon, the lines, I suppose, must mean that Athens is already reeling from the blow which was dealt her at Delium, and that Cleon's ambition in aspiring to the great and important command of the expedi-

tion despatched to recover Amphipolis (see the note on 62 supra) might, as in fact it did, occasion her a still greater calamity.

1236. πρὸς ποδῶν.] *Tanquam canis*, says Richter: forgetting that Hellenic banqueters did not sit on chairs with their feet on the ground, but reclined on sofas with their feet put up. πρὸς ποδῶν merely means *sitting next below on the couch*, just as πρὸς κεφαλῆς in 1221 supra means *sitting next above on the couch*. The πόδες I take to be the feet of Cleon, not of Philocleon; *ad pedes Cleonis*, not *ad pedes tuos*, as the words are generally translated. Theorus is sure to be close to Cleon (πλησίον αὐτῆς, see the note on 42 supra); and indeed the expression Κλέωνος λαβόμενος τῆς δεξιᾶς implies that they were reclining next each other.

1238. Ἀδμήτου.] The metre is chor-

Out of this realm. PHIL. Ay, truly, will he so?
And if he threaten, I've another strain.

*"Mon, lustin' for power supreme, we'll make'
The city capsecree; she's noo on the shak'."*

BDEL. What if Theorus, lying at his feet,
Should grasp the hand of Cleon, and begin,
"From the story of Admetus learn, my friend, to love the good."

How will you take that on? PHIL. I, very neatly,
"It is not good the fox to play,
"Nor to side with both in a false friend's way."

BDEL. Next comes that son of Sellus, Æschines,
Clever, accomplished fellow, and he'll sing
"O the money, O the might,

iambic -- | -- | -- | -- | -- | and
this also is a very common metre for
scolia. In Athenaus, xv. 50, it is em-
ployed in five other scolia besides the

*'Αδμήτου λόγον ὧταῖρε μαθὼν τοὺς ἀγαθοὺς φίλει,
τῶν δειλῶν δ' ἀπέχου, γυνὸς ὅτι δειλῶν ὀλίγη χάρις.*

Aristophanes, Wasps. 1238; Athenaus,
xv. 50. The measure of it is neglected

present. "The Athenians had a scolion
or catch which they used to sing *παρ'*
οἶνον, over a glass of wine,

in the vulgar Athenæus, but is like that
in Alcæus and Horace,

Nullam, Vare, sacrâ vite prius severis arborem (Carm. i. 18).
Μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλῳ (Ath. x. 35)."

Bentley's Phalaris, xii. Eustathius on
Iliad, ii. 711, says, ἀπὸ δὲ τοῦ Ἀδμήτου
σκόλιόν τι ἐν Ἀθήναις ἦν ᾠδόμενον, ὥς καὶ
Πανσανίας φησιν ἐν τῷ οἰκίῳ Λεξικῷ,
λέγων ὡς οἱ μὲν Ἀλκαίου φασιν αὐτὸ, οἱ δὲ
Σαπφούς, οἱ δὲ Πραξιλλῆς τῆς Σικυνώας
ἀρχὴ δὲ τοῦ μέλους αὕτη (he then cites the
two lines as above). ἔαικε δὲ διὰ μὲν τῶν
ἀγαθῶν τὴν γενναίαν καὶ φιλανδρὸν ὑποδη-
λοῦν Ἀλκῆστιν, διὰ δὲ τῶν δειλῶν τὸν
Ἀδμήτου πατέρα ὃς ὤκησε θανεῖν ὑπὲρ τοῦ
παύεός. Possibly, however, the compari-

son is between the conduct of Heracles
and that of Phères. The Scholiast here
insists that the scolion belongs neither
to Alcæus nor to Sappho, but to Praxilla,
and he cites several other comic frag-
ments in which it is mentioned.

1241. οὐκ ἔστιν.] οὐδὲν τοῦτο πρὸς τὸ
σκόλιον τὸ εἰρημένον ὑπὸ Θεώρου, ἀλλ' ὡς
κόλακα διαβάλλει αὐτόν.—Scholiast. The
words ἀνὴρ σοφὸς καὶ μουσικὸς, three
lines below, as applied to Æschines, are
of course ironical.

Κλειταγόρα τε καὶ-
μοὶ μετὰ Θετταλῶν

ΦΙ. πολλά δὴ διεκόμπασας σὺ κ' ἀγώ.

BΔ. τουτὶ μὲν ἐπιεικῶς σύ γ' ἐξεπίστασαι
ὅπως δ' ἐπὶ δείπνον εἰς Φιλοκλήμονος ἵμεν. 1250

παῖ παῖ, τὸ δείπνον, Χρυσέ, συσκέυαζε νῶν,
ἵνα καὶ μεθυσθῶμεν διὰ χρόνου. ΦΙ. μηδαμῶς.

κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,
κᾶπτετ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης. 1255

BΔ. οὐκ, ἦν ξυνῆς γ' ἀνδράσι καλοῖς τε κ' ἀγαθοῖς.
ἦ γὰρ παρητήσαντο τὸν πεπονθότα,
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα,

1246. Κλειταγόρα.] Κλειταγόρας μέλος λέγουσι τὸ εἰς αὐτὴν Κλειταγόραν, ἥτις ἐγένετο ποιήτρια, Θετταλὴ τις γυνή.—Scholias. The Scholiast on Lysist. 1237 describes her as a ποιήτρια Λακωνική. Nothing is known of the incident to which the lines refer. The scolium is again mentioned by Aristophanes in the Lysistrata, εἰ μὲν γέ τις ἄδοι Τελαμῶνος Κλειταγόρας ἄδειν δέον (1237), and apparently in much the same manner by Cratinus in the Chirones, Κλειταγόρας ἄδειν ὅταν Ἀδμήτου μέλος αὐλῇ. See the Scholiast on 1233 supra. The metre may be indifferently described as consisting either of a dactyl and a cretic, -ω | -ω-, or else of a choriamb and an iamb, -ω- | -ω-.

1248. διεκόμπασας.] διεκόμπασας, which is Tyrwhitt's emendation for the unmetrical διεκόμισας of the MSS., is in substance adopted by every recent editor. It has the effect of bringing the line

into the commonest of all scolium-metres, that of ὥσπερ Ἀρμόδιος κ' Ἀριστογείτων. And in truth Æschines is rarely mentioned except to be ridiculed as a κομπαστής. See the note on 325 supra. The Scholiast explains the passage as follows, τοῦτο, φησὶν, ἐπάξω πρὸς τὸ σκόλιον Αἰσχίνου, ἐπεὶ ΚΟΜΠΑΣΤΗΣ ἦν. And Suidas (s. v. σεσέλλισαι) says, ἀπὸ Αἰσχίνου τοῦ Σέλλου, ὃς ἦν ΚΟΜΠΑΣΤΗΣ καὶ ἀλαζὼν ἔν τε τῷ διαλέγεσθαι καὶ ἐν τῷ προσποιεῖσθαι πλουτεῖν. Meineke's further alteration of δὴ διεκόμπασας into νῆ Δι' ἐκόμπασας is also very happy and ingenious; but the διὰ in διεκόμπασας seems intended to imply that they boasted "in rivalry" "one against the other," a very usual meaning of διὰ in compounds (see the note on 1481 infra); and, besides, δὴ διεκόμπασας would have been far more easily corrupted into the δὴ διεκόμισας of the MSS. than νῆ Δι' ἐκόμπασας would have been.

*How Cleitagora and I,
With the men of Thessaly*—

PHIL. "*How we boasted, you and I.*"

- BDEL. Well, that will do: you're fairly up to that:
So come along: we'll dine at Philoctemon's.
Boy! Chrysus! pack our dinner up; and now
For a rare drinking-bout at last. PHIL. No, no,
Drinking ain't good: I know what comes of drinking,
Breaking of doors, assault, and battery,
And then, a headache and a fine to pay.
- BDEL. Not if you drink with gentlemen, you know.
They'll go to the injured man, and beg you off,
Or you yourself will tell some merry tale,

1250. Φιλοκτήμονος.] Φιλοκτήμων ἄσματος οὗτος καὶ συνεχῶς δέιπνα ἐποίει.—Scho-liast.

1251. τὸ δέιπνον συσκεύαζε.] εἰ γὰρ πού τις ἐκαλεῖτο εἰς ἄριστον ἢ εἰς δέιπνον, τὸ ἄριστον ἢ τὸ δέιπνον ἑαυτοῦ ἔφερε. τὸ ὄνομα δὲ τοῦ θεράποντος Χρυσός.—Scho-liast. It seems that at these picnic dinners each guest brought a basket of provisions, not as a contribution to the general stock, but for his own consumption. And Socrates, we are told, perceiving on one such occasion that some guests had brought an insufficient supply, and others overmuch, took the insufficient supply, and divided it amongst the whole party. By this device he shamed the others into dividing their provisions

also, so that all the guests shared alike (Xenophon, Mem. iii. 14).

1254. παράξαι καὶ βαλεῖν.] Doubtless Philocleon's judicial experience had taught him that offences such as these were the common result of a riotous wine-party; and we shall see by-and-by that his apprehensions in the present case were amply justified by the event: see infra 1422. Half a century before, Epicharmus, in those irregular rollicking verses, in which, as in so many other points, he was closely imitated by Plautus, had described in a similar manner, but with greater minuteness of detail, the evil effects which flow from drinking (Athenæus, ii. 3):

A. Out of a sacrifice comes a feast;

Out of a feast come wine and drinking. B. Drinking! that's a jolly good thing.

A. Out of drinking revelry comes, and out of revelry rioting;

Out of rioting comes a lawsuit, out of a lawsuit condemnation;

Thence come fines and fetters, and thence come sores, and gangrene, and ulceration.

- Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν,*
 ὦν ἔμαθες ἐν τῷ συμποσίῳ· κἄτ' ἐς γέλων 1260
 τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.
- ΦΙ. μαθητέον τὰρ' ἐστὶ πολλοὺς τῶν λόγων,
 εἴπερ γ' ἀποτίσω μῆδεν, ἣν τι δρῶ κακόν.
 ἄγε νυν ἴωμεν· μῆδεν ἡμᾶς ἰσχύτω.
- ΧΟ. πολλάκις δὴ 'δοξ' ἐμαντῶ δεξιὸς πεφυκέναι, 1265
 καὶ σκαιὸς οὐδεπώποτε·
 ἀλλ' Ἀμυνίας ὁ Σέλλου μάλλον οὐκ τῶν Κρωβύλου,
 οὗτος ὅν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ροῖᾶς
 δειπνοῦντα μετὰ Λεωγόρου.
 πεινῇ γὰρ ἥπερ Ἀντιφῶν. 1270

1259. *Αἰσωπικόν.*] Accordingly Philocleon does, in a later scene, make use of two fables of Æsop and two from Sybaris; but instead of employing them, as his son intends, for the purpose of making matters pleasant, and bringing about the Horatian conclusion, *Solventur risu tabula, tu missus abibis* (Sat. ii. l. 86), he selects them with the express design of adding insult to injury. As a rule, the genuine Æsopian fable seems to have concerned itself with the lower animals (the Scholiast here says, *περὶ τῶν τετραπόδων ἦσαν*, which is too narrow a definition); whilst the Sybaritic fable dealt mostly with the every-day occurrences of human life; *περὶ τῶν ἀνθρωπίνων*, says the Scholiast. See Müller's *Literature of Greece*, chap. xi.

1261. *ἀφείς.*] *ὁ παθὼν δηλονότι.*—Scholiast. *Walks off and leaves you free.*

1265. *πολλάκις.*] The Actors again retire from the stage, and the Chorus come forward with a series of remarks, which, although not in the ordinary form

of a Parabasis, yet apparently partake of the Parabolic style and character; *ὁ ποιητὴς ταῦτα λέγει ἀπὸ προσώπου τοῦ Χοροῦ*, says the Scholiast, *παραβατικά δὲ τὰ μελύδρια*. The opening strophe (so to call it), wherein they muse on the *σκαυίτης* of Amynias, consists of five catalectic trochaic tetrameters, one trochaic dimeter, and four iambic lines. *δεξιὸς* is "right-handed," "dexterous," "clever;" *σκαῖος*, "left-handed," "awkward," "*gauche*."

1267. *ἀλλ' Ἀμυνίας.*] *σκαῖός μοι ἔδοξε.*—Scholiast. Amynias was an effeminate Athenian fop (Clouds, 692), noted for his long hair, whence his name appears as part of the compound *κομηταμυνία* supra 466, and whence also he is here described (perhaps with an allusion to the real deme Κρωπίδαι) as *οὐκ τῶν Κρωβύλου*, one of the Topknot tribe. *κρωβύλος* was a mode of wearing the hair, which was strained back on either side of the head, so as to form a pointed tuft at the top. See the Scholiast on Thucydides, i. 6.

A jest from Sybaris, or one of Æsop's,
 Learned at the feast. And so the matter turns
 Into a joke, and off he goes contented.

PHIL. O I'll learn plenty of those tales, if so
 I can get off, whatever wrong I do.
 Come, go we in: let nothing stop us now.

CHOR. Often have I deemed myself exceeding bright, acute, and clever,
 Dull, obtuse, and awkward never.

That is what Amynias is, of Curling-borough, Sellus' son;
 Him who now upon an apple and pomegranate dines, I saw
 At Leogoras's table
 Eat as hard as he was able,
 Goodness, what a hungry maw!
 Pinched and keen as Antiphon.

It would seem that either by his expensive habits, or possibly by gambling (supra 74), he had lost all his wealth, and while still retaining his foppish appearance, was reduced to actual penury. Formerly he had lived an epicure among epicures; now he must put up with such meagre and insufficient fare as an apple and pomegranate: formerly he was rich as Leogoras, now he is poor as Antiphon. Such is the state to which his *σκαϊότης* has brought him. The Scholiast observes that Amynias was really the son of Pronapus (supra 74), ὁ γὰρ Σέλλος οὐκ ἦν αὐτοῦ πατήρ, ἀλλ' Αἰσχίνου· ἵνα οὖν καὶ

τὸν Ἀμύνιαν καὶ τὸν Αἰσχίνην κωμωδῶσθαι ὡς πένητας, τοῦτο εἶπεν. See the note on 325 supra. My translation hardly indicates with sufficient precision the true point of the satire.

[1269. Λεωγόρου.] Leogoras, the father of the orator Andocides, was a well-known epicure. Κωμωδεῖται ὡς γαστρίμαργος ἐπὶ Πλάτωνος ἐν Περιαλγεί, says Athenæus, ix. 37. The passage to which Athenæus refers is cited by the Scholiast on Clouds, 110 (the last line seems to be a parody upon some philosophic description of the Olympian divinities):

ὦ θεῖε Μόρυχε, νῦν γὰρ εὐδαίμων ἔφης,
 καὶ Γλαυκῆτης ἡ ψήττα, καὶ Λεωγόρας,
 οἱ ζῆτε τερπνῶς, οὐδὲν ἐνθυμούμενοι.

[1270. Ἀντιφῶν.] Some needy and disorderly guest; see infra 1301. The name was by no means an uncommon one; and it is quite impossible to believe that Aristophanes is here alluding, as

Florent Chretien suggests, to the illustrious Rhamnusian, the son of Sophilus, the orator and politician whose character is given in Thucydides, viii. 68.

ἀλλὰ πρεσβεύων γὰρ ἐς Φάρσαλον ὧχετ'· εἴτ' ἐκεῖ
μόνος μόνοις

τοῖς Πενέσταισι ξυνήν τοῖς

Θετταλῶν, αὐτὸς πενέστης ὢν ἐλάττων οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν, 1275

παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,

πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον

τὸν κιθαραοιδότατον, ὃ χάρις ἐφέσπετο·

τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὥς σοφόν·

εἴτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον, 1280

ὄντινί ποτ' ὤμοσε μαθόντα παρὰ μηδενός,

ἀλλ' ἀπὸ σοφῆς φύσεως αὐτόματον ἐκμαθεῖν

γλωττοποιεῖν εἰς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσί τινες οἱ μ' ἔλεγον ὥς καταδιηλλάγην,

1271. *πρεσβεύων.*] The Scholiast (both here and on Clouds 691) intimates that this mission is an historical fact, and was mentioned by Eupolis in his Comedy of the Cities. At a later period we hear of political intrigues carried on with the Penestæ, who were the villein race of Thessaly, corresponding to the Helots of Laconia. But in the present passage their name is probably introduced merely for the sake of the joke, and for the purpose of comparing the Penestæ of Thessaly (τοῖς Πενέσταισι τοῖς Θετταλῶν) with that larger class of Penestæ or paupers, of which Amynias was a prominent member.

1275. *ὦ μακάριε.*] The next eight lines are each composed of three pæons and one cretic, — — | — — | — — | — — |; compare Acharnians, 971—999. Their subject is very similar to that of the

supplemental Epirrheima in Knights, 1274—1289. Automenes had three sons; the two elder of remarkable skill in their respective professions. The first, Arignotus, was a harper well known (οὐδεὶς ὅστις οὐκ ἐπίσταται, says Aristophanes, Knights 1278, with an allusion to his name Ἀρίγνωτος, unconsciously followed in my translation here) and much esteemed; for the Scholiast on the Knights is evidently in error in supposing that Aristophanes is speaking ironically. The second was a skilful actor, whose name has not come down to us. The third was Ariphrades, no less remarkable than his brothers, though in a very different way: his inventive genius was displayed in discovering new methods of bestiality, for which Aristophanes attacks him here, and more plainly in the Knights and the Peace (885). Yet

Once he travelled to Pharsalus, our ambassador to be,
 There a solitary guest, he
 Stayed with only the Penestæ,
 Coming from the tribe himself, the kindred tribe, of Penury.
 Fortunate Automenes, we envy your felicity;
 Every son of yours is of an infinite dexterity:
 First the Harper, known to all, and loved of all excessively,
 Grace and wit attend his steps, and elegant festivity:
 Next the Actor, shrewd of wit beyond all credibility:
 Last of all Ariphrades, that soul of ingenuity,
 He who of his native wit, with rare originality,
 Hit upon an undiscovered trick of bestiality:
 All alone, the father tells us, striking out a novel line.
 Some there are who said that I was reconciled in amity,

he is said to have been a pupil of Anaxagoras, who was satirized for having trained up such a man as 'Αριφράδην τὸν ἀδελφὸν Ἀριγνῶτου τοῦ κιθαρωδοῦ, Athenæus, v. 62. Both here and in the Knights, Aristophanes brings the degraded character of Ariphrades into deeper relief, by contrasting *his* accomplishments with those of his brothers. All three were σοφοί, quick-witted (σοφώτατον, σοφὸν, θυμοσοφικώτατον), but *they* in liberal and ingenuous arts, *he* in arts of which it is a shame even to speak. The Scholiast says that the expression κιθαρωοῦτατος (harper of harpers) was used in the Χρυσοῦν γένος of Eupolis.

1279. ἀργαλέον ὡς σοφόν.] δυσχερὲς εἰπεῖν ὅπως ἦν σοφός.—Scholiast. Compare Birds, 428, ἄφατον ὡς φρόνιμος. Lys. 198, 1148, etc.

1280. θυμοσοφικώτατον.] θυμόσοφοι

λέγονται ὅσοι ἀφ' ἑαυτῶν εὐφυνεῖς εἰσιν.—Scholiast. Compare Clouds, 877, θυμόσοφός ἐστιν φύσει.

1281. ὥμοσε.] τίς ὥμοσεν, εἰ μὴ ἄρα ὁ πατήρ; inquires the Scholiast; a question more easily asked than answered.

1284. εἰσι.] The irregular Epirrhema (if the verses relating to Automenes and his sons can properly be styled an Epirrhema at all) consisted of nine lines, eight pæonic lines, and one trochaic tetrameter: the so-called Antepirrhema consists of eight lines only, seven pæonic and one trochaic tetrameter. One pæonic line is therefore missing. Nor is this all. The Scholiast suggests, and the suggestion has met with general acceptance, that no fewer than eleven lines (comprising the entire Antistrophe and the first line of the Antepirrhema) have fallen out of the text. And it

ἡνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος 1285

καί με κακίαις ἔκνισε· κᾶθ' ὅτ' ἀπεδειρόμην,

οὔκτ' ἔγελ' ὄντα μέγα κεκραγόντα θεώμενοι,

οὔδ' ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι

σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.

ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα· 1290

εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

ΞΑ. ἰὼ χελῶναι μακάριαι τοῦ δέρματος,

would seem that in the days of the old Greek grammarians, the MSS. marked a lacuna here. Bergk (in Meineke's *Fragm. Com.* ii. 938) conjectures that the lost *Antistrophe* contained an attack upon Cleon, and so was introductory to, and softened the abruptness of, the *Antepirrhema*: but this would hardly be in accordance with the usual character of these systems.

1285. Κλέων.] The general nature of the incident to which these lines refer is plain enough. Some attack had been made by Cleon upon Aristophanes, who, finding that he did not receive from the people the support which he had expected, deemed it necessary to wriggle out of the scrape, in a somewhat undignified manner, by patching up a hollow truce with his powerful and dangerous opponent. Beyond this we are quite in the dark: we know nothing of the details of the transaction, nor even at what period or under what circumstances it occurred; and the Scholiasts admit themselves to be equally destitute of all information on the subject. One of Fritzsche's *Aristophanic tracts*, *De injuriis Aristophani a Cleone illatis commentatio* (Quæst. Aristoph. i. 301), is devoted to

the task of proving that Aristophanes is here speaking of his old trouble with Cleon some four years previously, anterior to the date of the *Acharnians*. I do not see that he at all makes out his case; and it is, I believe, the almost universal opinion that the poet is referring to some fresh onslaught made upon him by Cleon after, and in consequence of, the performance of the *Knights*. And although this view is equally incapable of proof, it seems to me on the whole more likely to be correct.

1286. ἀπεδειρόμην.] *I was being scourged*, as ἐξέδειρα *supra* 450, and frequently elsewhere. But here, I imagine, both in this word and in ἔκνισε, there is a special reference intended to the tanning trade of Cleon.

1287. κεκραγόντα.] Bergk (in Meineke, *Fragm. Com.* ii. 937) considers that this participle must have been intended to apply to Cleon, qui vociferatione et clamore plurimum valebat; but it is more generally, and I think more reasonably, referred to Aristophanes himself. Indeed the pronoun με, though contrary to the metre, is actually inserted in the best MSS. οὔκτ' ὄντα (οἱ ἔκτ' ὄντα), *they that were without, the bystanders*.

When upon me Cleon pressed, and made me smart with injury,
 Currying and tanning me : then as the stripes fell heavily
 Th' outsiders laughed to see the sport, and hear me squalling lustily,
 Caring not a whit for me, but only looking merrily,
 To know if squeezed and pressed I chanced to drop some small buffoonery.
 Seeing this, I played the ape a little bit undoubtedly.

So then, after all, the Vine-pole proved unfaithful to the Vine.

XANTH. O lucky tortoises, to have such skins,

1290. ὑπό τι.] An expression very commonly used in the sense of *somewhat*; as for example in Plato's Phædrus, 242 D, εὐήθη καὶ ὑπό τι ἀσεβῆ, *with a little dash* (σούρη) *of impiety in it*, and Gorgias, 493 C. In a note on this line, Porson observes that the expression occurs elsewhere (*alibi*), and collects several passages (including those cited above) wherein it is found: Hippocrates, Prædicta, vol. i. p. 166, Ed. Kuhn. τὰ καυματώδεα ῥίγχα ὑπό τι ὀλέθρια, "feverish chills are somewhat fatal;" Id. de morbis vulgaribus, vol. iii. 532, &c. It seems hardly credible that a recent German editor (Richter) should so totally have misunderstood the meaning both of Aristophanes and of Porson, as to state, apparently with approbation, and at all events without disapprobation, "Porsonus ad v. VERTIT *alibi*: idem correxit Ath. xv. 693 B." For πιθηκίζειν, to play the monkey, i. e. to wheedle, fawn upon, cajole, cf. Thesm. 1133; Knights, 887; and compare ἀλωπεκίζειν supra 1241. It is plain that the πιθηκισμός of Aristophanes consisted, not as Dindorf strangely supposes, in the diversion of his satire, the year after the performance of the Knights, from Cleon to Socrates, but in the wiles and trickeries with

which, at the time of the dispute, he managed to disarm the resentment of his adversary.

1291. ἡ χάραξ.] A proverb used in reference to persons who find the support, whereon they trusted, giving way in the hour of need. But who is here the Vine-pole, and who the Vine? According to the common interpretation of the passage, Cleon is the Vine; he had relied upon the feigned submission of Aristophanes, which was but a broken reed. But to me it seems more probable that Aristophanes means to represent *himself* as the Vine, deceived by the faithless Vine-pole, that is, by the Athenian people. The popular sympathy, to which he had trusted for support against the machinations of Cleon, had played him false when the actual danger came. He is alluding not, as Dindorf seems to think, to the defeat of the Clouds, but to the careless indifference, or rather the undisguised amusement, with which the Athenians had beheld him in the toils of his powerful opponent.

1292. ἰὼ χελῶναι.] Xanthias enters hurriedly, to announce the strange proceedings of Philocleon at the feast. We shall find him making a precisely similar

- καὶ τρισμακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγους.
 ὡς εὖ κατηρέψασθε καὶ νουβυστικῶς
 κεράμω τὸ νῶτον ὥστε τὰς πληγὰς στέγειν. 1295
 ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρίᾳ.
- ΧΟ. τί δ' ἔστιν, ὦ παῖ; παῖδα γὰρ, κὰν ἦ γέρων,
 καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.
- ΞΑ. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
 καὶ τῶν ξυνόντων πολλὴ παροινικώτατος;
 καίτοι παρήν "Ιππυλλος, Ἀντιφῶν, Λύκων,
 Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
 τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.
 εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν ἀγαθῶν,
 ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα, 1305
 ὥσπερ καρχυῶν ὀνίδιον εὐωχήμενον
 κᾶτυπτε δὴ με νεανικῶς, παῖ παῖ καλῶν.
 εἴτ' αὐτὸν ὡς εἶδ', ἤκασεν Λυσίστρατος
 ἔοικας, ὦ πρεσβύτα, νεοπλούτῳ τρυγί
 κλητῆρὶ τ' εἰς ἀχυρῶνας ἀποδεδρακότι. 1310

entry for a precisely similar purpose, infra 1474. See the note on 1341 infra. The idea of this first line is developed from 429 supra. In the next line *τέγους*, which is Bentley's somewhat bold conjecture for *ἐμαῖς*, is adopted by all recent editors without a dissentient voice.

1296. *στιζόμενος*.] Compare the expression "*varius virgis*" in Plautus, Mil. Glor. ii. 2. 61. But there is here, I doubt not, an allusion to the well-

known practice of branding a runaway slave, *δραπέτης ἐστιγμένος*, Birds, 760: cf. Frogs, 1511; Lys. 331. I am branded like a runaway slave, says Xanthias, with marks from my master's stick.

1297. *τί δ' ἔστιν, ὦ παῖ*.] This seems to be a parody on some utterance of Euripides. A very similar couplet, as Bergler remarks, is addressed by the women in Thesm. 582 to the effeminate Cleisthenes,

How now, my child? for we may call thee child,
 So soft and smooth and downy are thy cheeks.

1301. *"Ιππυλλος*.] These persons are selected, for a by-stroke of satire, as drunken and riotous paupers. On An-

tiphon see 1270 supra. Lycon, afterwards one of the accusers of Socrates (Plato, Apol. cap. 10; Diog. Laert. So-

Thrice lucky for the case upon your ribs :
 How well and cunningly your backs are roofed
 With tiling strong enough to keep out blows :
 Whilst I, I'm cudgelled and tattooed to death.

CHOR. How now, my boy ? for though a man be old,
 Still, if he's beaten, we may call him boy.

XANTH. Was not the old man the most outrageous nuisance,
 Much the most drunk and riotous of all ?
 And yet we'd Lycon, Antiphon, Hippyllus,
 Lysistratus, Theophrastus, Phrynichus ;
 But he was far the noisiest of the lot.

Soon as he'd gorged his fill of the good cheer,
 He skipped, he leapt, and laughed, and frisked, and whinnied,
 Just like a donkey on a feed of corn :

And slapped me youthfully, calling *Boy ! Boy !*

So then Lysistratus compared him thus :

*Old man, says he, you're like new wine fermenting,
 Or like a sompnoor, scampering to its bran.*

crates, cap. 18), was at present chiefly notorious on account of his own poverty, and the unexampled profligacy of his wife Rhodia, who is accordingly, in the Lysistrata, singled out as the first victim to be sacrificed to the vengeance of the men : "*we'll burn with fire the sex accurst, but Lycon's wife we'll burn the first,*" Lysist. 270, and the Scholiasts there and on Plato ubi supra. Meineke's objection (Fragm. Com. ii. 131) to the statement in the latter Scholiast (πένης, ὡς Κραῖνος Πυρίην, Ἀριστοφάνης Σφηξίν) is based on an insufficient consideration of the passage before us. We have already met with Lysistratus and his jests, supra 787. That he was as desti-

tute of means as of character is intimated in Acharnians, 855; Knights, 1266; and infra 1312. Phrynichus cannot be identified with any known personage of that name: and Hippyllus and Theophrastus do not seem to be mentioned elsewhere. It was not to "scurvy companions" such as these that Bdelycleon has been proposing to introduce his father: his aim throughout has been τὸν φύσαντα σεμνοτέροις κατακοσμήσαι πράγμασι, infra 1472; and this inconsistency furnishes an additional argument for the theory advanced in the note on 1341 infra.

1310. ἀχυρῶνας.] Alluding to a well-known proverb, preserved by the Scholiast, ὅρος εἰς ἀχυρῶνα ἀπέδρα, "the ass ran

ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι
τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,
Σθενέλῳ τε τὰ σκευάρια διακεκαρμένῳ.
οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου
οὗτος δὲ διεμύλλαινε, ὥς δὴ δεξιός.

1315

ὁ γέρων δὲ τὸν Θούφραστον ἤρετ', εἰπέ μοι,
ἐπὶ τῷ κομῆς καὶ κομῆδος εἶναι προσποιεῖ,
κωμῳδοδιχῶν περὶ τὸν εὖ πράττοντ' αἰεί ;
τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.
ἔπειτ' ἐπειδὴ μέθυεν, οἶκαδ' ἔρχεται
τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.

1320

ὁδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.
ἀλλ' ἐκποδὼν ἅπειμι πρὶν πληγὰς λαβεῖν.

1325

ΦΙ. ἀνεχε, πύρεχε

away to its bran." For κλητήρ see the notes on lines 189 and 1408. Both similes imply that Philocleon was (as we say) above himself, carried away by his excitement into all manner of excesses.

1311. *πάρνοπι.*] Philocleon's counter-similes are aimed at the shabby and threadbare appearance of the hungry jester. In the first, three incongruous images appear to be blended together: (1) a locust (no inapt representative of a parasite), a pest common throughout Hellas, and which though smaller than the Eastern locust was almost equally destructive (Dodwell's Tour, i. 215); (2) a fig-tree, shedding its leaves; and (3) the worn and tattered remnant of a scanty cloak. Sthenelus, the object of

comparison in the second simile, was a tragic actor, who had recently been compelled by his poverty to sell the very *σκευὴν τραγικὴν* by which he earned his livelihood.

1315. *ὥς δὴ δεξιός.*] The phraseology implies a sarcasm on the affectation of Theophrastus in seeking to pass himself off as "a superior person." Nothing is known of him save from this passage; but it is evident that Aristophanes is giving his own opinion of the guests, through the lips of Philocleon. The Scholiast explains *διεμύλλαινε* to mean *ἐπερηφάνως τὰ χεῖλη διέστρεφεν ὥς χλενάξων καὶ μὴ ἡσθεῖς τῷ λελεγεμένῳ.*

1321. *οὐδὲν εἰκότας.*] *οὐδὲν ἀρμόζοντα τῷ πράγματι.*—Scholiast. Quite inappropriate to the matter in hand.

But he shrieked back, *And you, you're like a locust
That has just shed the lappets of its cloak,
Or Sthenelus, shorn of his goods and chattels.*
At this all clapped, save Theophrast; but he
Made a wry face, being forsooth a wit.
*And pray, the old man asked him, what makes YOU
Give yourself airs, and think yourself so grand,
You grinning flatterer of the well-to-do?*
Thus he kept bantering every guest in turn,
Making rude jokes, and telling idle tales,
In clownish fashion, relevant to nothing.
At last, well drunk, homeward he turns once more,
Aiming a blow at every one he meets.
Ah! here he's coming; stumbling, staggering on.
Methinks I'll vanish ere I'm slapped again.

PHIL. Up ahoy! out ahoy!

1326. *ἄνεχε, πάρεχε.*] Philocleon comes in, tipsy and mischievous, with a torch in his hand (*τῇ δαδι*, 1331, 1390), or, it may be, a torch in *each* hand (*μετὰ λαμπάδων ἔρχεται*, Scholiast; *τάσδε τὰς δαδὰς*, 1361). He is followed by a small crowd, composed wholly or partially of the *συμπόται*, whose party he has broken up, and whose *ἀλλητρίδα*, Dardanis, he has stolen away. As he enters, he utters certain short ejaculations of dubious import, which seem to have been the customary cries at the torch races of the Cerameicus: see the Scholiast on Eurip. *Troades*, 308. In the *Troades*, *ubi supra*, Euripides introduces Cassandra with a torch in her hand, uttering similar ejaculations. And the Scholiast here remarks that everybody considered the

entrance of Philocleon in the *Wasps* to be a parody on the entrance of Cassandra in the *Troades*; but that in reality the *Troades* was not exhibited until seven years *after* the *Wasps*; that is, in B.C. 415. And this is no doubt true: see Clinton's *Fasti Hellenici* on that year, and *Ælian's Var. Hist.* ii. 8, there cited. Both poets seem to have adopted, independently, the familiar cries of the Cerameicus. *ἄνεχε, πάρεχε* may be addressed to the runner, in the sense of "hold it up, hand it on," *erige, porrige*: or to the torch, in the sense of "shine forth, lend light:" or to the crowd, in which case *πάρεχε* may mean "make way," as *supra* 949. Bergler refers also to Birds, 1720; Eur. *Cyclops*, 203.

κλαύσεται τις τῶν ὀπισθεν
ἐπακολουθούντων ἐμοί
οἶον, εἰ μὴ ῥρήσέθ' ὑμᾶς,
ὦ πονηροί, ταυτὴν τῇ
δαδὶ φρυκτοὺς σκευάσω.

1330

ΣΥΜΠΟΤΗΣ. ἦ μὲν σὺ δώσεις αὔριον τούτων δίκην

ἡμῖν ἅπασι, κεῖ σφόδρ' εἰ νεανίας.

ἀθρόοι γὰρ ἥζομέν σε προσκαλούμενοι.

ΦΙ. ἰὴ ἱεῦ, καλούμενοι.

1335

ἀρχαῖά γ' ὑμῶν ἄρά γ' ἴσθ'

ὥς οὐδ' ἀκούων ἀνέχομαι

δικῶν; ἰαιβοῖ αἰβοῖ.

τάδε μ' ἀρέσκει βάλλε κημούς.

οὐκ ἅπεισι; ποῦ 'στιν

1340

ἡλιαστής; ἐκποδών.

ἀνάβαινε δεῦρο χρυσομηλολόνηθιον,

1331. φρυκτοὺς.] ὡς ἰχθύδια (small fry) πεφρυγμένα, τῇ δαδὶ φρυκτοὺς σκευάσω δαπτήσας.—Scholiast. “φρυκτὰ vel φρυκτοὺς,” says Casaubon on Athenæus, vi. 11, “omissis vocibus ἰχθύδια vel ἰχθῆς, vocabant pisces minutos qui et edebantur et venum exponebantur frieti.” σκευάσω is a word belonging to the culinary art.

1332. ΣΥΜΠΟΤΗΣ.] These three lines are commonly given to Bdelycleon, which is absurd, for Bdelycleon manifestly makes his first appearance at line 1360 infra; and litigation is the last thing with which he would have threatened his father. See infra 1392, 1418, and passim. Beer therefore transfers the speech to the Chorus, which is worse; for the Chorus are animated with the

most friendly feelings towards Philocleon, who had indeed done them no wrong. Dobree truly says that the lines must belong to one τῶν ἐπακολουθούντων. But no one seems even to have observed that the two great Aristophanic manuscripts (the Ravenna and the Venetian) place a συμπότης amongst the dramatis personæ. And it is, in my judgment, self-evident that these lines belong to one of the injured συμπόται, speaking for the whole party, ἡμῖν ἅπασι.

1336. ἀρχαῖά γ' ὑμῶν.] The old-fashioned notions you have! Yours ARE obsolete ideas! τάδε μ' ἀρέσκει, these are my joys (pointing to Dardanis). βάλλε κημούς, or as the Scholiast paraphrases it, βάλλε ἐς κύρακας τὰ δικαστικά σκεύη.

Some of you that follow me
 Shall ere long be crying.
 If they don't shog off, I swear
 I'll frizzle 'em all with the torch I bear,
 I'll set the rogues a-frying.

GUEST. Zounds! we'll all make you pay for this to-morrow,
 You vile old rake, however young you are!
 We'll come and cite and summon you all together.

PHIL. Yah! hah! summon and cite!
 The obsolete notion! don't you know
 I'm sick of the names of your suits and claims.
 Faugh! Faugh! Pheugh!
 Here's my delight!
 Away with the verdict-box! Won't he go?
 Where's the Heliast? out of my sight!
 My little golden chafer, come up here,

1340. ἡλιαστής.] To the man who had threatened him with a lawsuit, he applies a term, which a short while ago he regarded as a title of honour and dignity, but which, in his altered mood, is expressive of nothing but contempt and disgust. The crowd now retire, and Philocleon (with the αὐλητρίς) is left in possession of the field.

1341. The next five and thirty lines contain much that had been better omitted: and the English on the right-hand page is in many places necessarily a substitution for, rather than a translation of, the original text. These drunken scenes, and indeed the entire two hundred lines from 1250 to 1449, were, in my opinion, a mere afterthought on the part of the poet, introduced when the defeat of the

Clouds had taught him that he could not with impunity discard the broad farce, the coarse buffoonery, of other comedians. The dancing scene at the close of the Play was manifestly intended (when it was written) to exhibit the first outburst of Philocleon after drinking "the long untasted wine." We have now two outbursts under precisely similar circumstances, and quite inconsistent with each other. I imagine that according to the original scheme of the Play, Philocleon re-entered the house soon after he had learned to dress and behave with propriety; that the Chorus in the little song *ζηλῶ γε τῆς εὐτυχίας* at once give vent to their hopes for the success of the experiment; that then for the first time Xanthias comes out to

τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.
 ἔχου· φυλάττου δ', ὥς σαπρὸν τὸ σχοινίον·
 ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.
 ὀρᾶς ἐγὼ σ' ὥς δεξιῶς ὑφειλόμην 1345
 μέλλουσιν ἤδη λεσβιεῖν τοὺς ξυμπότας·
 ὦν εἵνεκ' ἀπόδος τῷ πέει τῷδὲ χάριν.
 ἀλλ' οὐκ ἀποδώσεις οὐδὲ φιαλεῖς, οἶδ' ὅτι,
 ἀλλ' ἐξαπατήσεις κἀρχανεῖ τούτῳ μέγα·
 πολλοῖς γὰρ ἤδη χιτῆροις αὐτ' εἰργάσω. 1350
 ἐὰν γένῃ δὲ μὴ κακὴ νυνὶ γυνή,
 ἐγὼ σ', ἐπειδὴν οὐμὸς υἱὸς ἀποθάνῃ,
 λυσάμενος ἔξω παλλακὴν, ὦ χοίριον.
 νῦν δ' οὐ κρατῶ γὰρ τῶν ἐμαυτοῦ χρημάτων.
 νέος γάρ εἰμι καὶ φυλάττομαι σφόδρα. 1355
 τὸ γὰρ νῦν τῶν τῆρὶ με, κἄστι δύσκολον
 κἄλλως κυμινοπριστοκαρδαμόγλυφον.
 ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ.
 πατὴρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.

describe the effect which the wine was producing on his old master; and that Philocleon forthwith follows with those imitations of Phrynichus for which we have been in some measure prepared by the observations of his fellow-dicasts, supra 269. It must, however, be admitted that this enlargement has given us some capital scenes between Philocleon and his victims, and some very interesting and racy specimens of the Sybaritic apologue.

1342. *σχοινίου*.] This is undoubtedly the *σκῦτινον καθειμένον* described in Clouds 538, 539, and explained by the Scholiast on that passage. Aristophanes is there

priding himself on having abandoned the *φόρτος* to which he here unhappily returns. See the preceding note.

1349. *ἐρχανεῖ*.] ἐπὶ τῶν καταγελῶντων (cf. supra 1007). ἅμα δὲ καὶ κακεμφάτως (with an allusion, which is continued in the next verse, to the word *λεσβιεῖν* above). —Scholiast. It is of crimes like these that Saint Paul speaks in the Epistle to the Romans, i. 26.

1351. *ἐὰν γένῃ*.] *μμεῖται τοὺς νεανίσκους λέγοντας, ἐάν μου ὁ πατὴρ ἀποθάνῃ, δώσω σοι πάντα*,—*ἐλευθερώσας ἐκ τοῦ πορνοβοσκείου*.—Scholiast. Throughout the passage, Philocleon reverses the relationship between himself and his son, and

Hold by this rope, a rotten one perchance,
 But strong enough for you. Mount up, my dear.
 See now, how cleverly I filched you off,
 A wanton hussy, flirting with the guests.
 You owe me, child, some gratitude for that.
 But you're not one to pay your debts, I know.
 O no! you'll laugh and chaff and slip away,
 That's what you always do. But listen now,
 Be a good girl, and don't be disobliging,
 And when my son is dead, I'll ransom you,
 And make you an honest woman. For indeed
 I'm not yet master of my own affairs.
 I am so young, and kept so very strict.
 My son's my guardian, such a cross-grained man,
 A cummin-splitting, mustard-scraping fellow.
 He's so afraid that I should turn out badly,
 For I'm in truth his only father now.

speaks as if *he* were the gay young spark, and his son the crusty cross-grained (δύσκολος) old Heliast.

1353. παλλακήν.] A recognized concubine. For the distinction between the *ἑταῖρα*, the *παλλακή*, and the *γυνή*, reference is usually made to Demosth. adv. Neæram, 1386, τὰς μὲν γὰρ ἑταίρας ἡδονῆς ἔνεκ' ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν θεραπείας τοῦ σώματος, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γησιώως καὶ τῶν ἔνδον φύλακα πιστὴν ἔχειν. That the position of the *παλλακή* was recognized and protected by the law is plain from Lysias de Cæde Erat. p. 94.

1356. δύσκολον.] Properly "troubled with indigestion," then "testy, irritable, splenetic." This was a special charac-

teristic of the Aristophanic diest: see supra 106, 883, 942, 1105, and Peace, 349.

1357. κυμνοπριστοκαρδαμόγλυφος.] The separate limbs of this Aristophanic compound, *κυμνοπρίστης* and *καρδαμόγλυφος*, were in common use. Bergler refers to Alexis apud Athenæum, viii. 68, and Hesychius sub voc.: and Porson to Theocr. x. 55. According to Aristotle, Ethics iv. 1. 39, the *κυμνοπρίστης* is the scraping paring niggard who professes to act, not from motives of illiberality, but on high moral principles.

1359. πατὴρ γὰρ οὐδεὶς.] ἀστείως. εἰώθασιν γὰρ οἱ παῖδες λέγειν, μόνος εἰμι τῷ πατρί (I am my father's only son). ἀντὶ δὲ τοῦ εἰπεῖν νῖδος εἶπε πατὴρ, παίζων. —Scholiast.

- οἶδ' δὲ καὐτός· ἐπὶ σέ κ' αἶμ' ἔοικε θείν. 1360
 ἀλλ' ὡς τάχιστα στήθι τάσδε τὰς δετὰς
 λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
 οἴως ποθ' οὔτος ἐμέ πρὸ τῶν μυστηρίων.
 ΒΔ. ὦ οὔτος οὔτος, τυφεδανὲ καὶ χοιρόθλιψ,
 ποθεῖν ἐρᾶν τ' ἔοικας ὠραίας σοροῦ. 1365
 οὐ τοι κατὰπροίξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.
 ΦΙ. ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.
 ΒΔ. οὐ δεινὰ τωθάζειν σε, τὴν αὐλητρίδα
 τῶν ξυμποτῶν κλέψαντα ; ΦΙ. ποίαν αὐλητρίδα ;
 τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών ; 1370
 ΒΔ. νῆ τὸν Δί', αὐτὴ πού 'στί σοί γ' ἡ Δαρδανίς.
 ΦΙ. οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται.
 ΒΔ. δᾶς ἦδε ; ΦΙ. δᾶς δῆτ'. οὐχ ὀρᾶς ἐστιγμένην ;
 ΒΔ. τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσφ ;
 ΦΙ. ἡ πίττα δήπου καομένης ἐξέρχεται. 1375
 ΒΔ. ὁ δ' ὀπισθεν οὐχὶ πρωκτός ἐστιν οὔτοσί ;
 ΦΙ. ὄξος μὲν οὖν τῆς δαδὸς οὔτος ἐξέχει.
 ΒΔ. τί λέγεις σύ ; ποῖος ὄξος ; οὐκ εἰ δεῦρο σύ ;
 ΦΙ. ᾄ ᾄ, τί μέλλεις δρᾶν ; ΒΔ. ἄγειν ταύτην λαβῶν
 ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν 1380

1363. *πρὸ τῶν μυστηρίων.*] Before I was initiated into the mysteries of high life: with an allusion to the raillery which accompanied the celebration of the great religious mysteries, and which was properly called *τωθασμός*. Aristotle, *Politics* vii. 15.

1364. *τυφεδανέ.*] Hesychius explains this word by *τετυφωμένος*, a dull-witted person: Photius by *τετυφωμένος* and by

ἀσθενὴς οἷον καπνός. Suidas, though he gives both *τυφεδανέ* and *στυφεδανέ*, and cites this passage under each head, offers no explanation whatever.

1365. *σοροῦ.*] Used *παρὰ προσδοκίαν*, as the Scholiast observes, for *κόρης*. *ὠραίας σοροῦ* is *maturi funeris*, as we say a mature old age and the like: *ὠραία κόρη* is *ὠραία γάμου, matura viro*. Compare Horace, *Odes* iii. 15,

*Maturo propior desine funeri
 Inter ludere virgines.*

Pierson (*Moeris*, p. 426) is clearly wrong in his interpretation of this passage.

But here he runs. Belike he's after us.

Quick, little lady, hold these links an instant ;

And won't I quizz him boyishly and well,

As he did me before the initiation.

BDEL. You there ! you there ! you old lascivious dotard !

Enamoured, eh ? ay of a fine ripe coffin.

Oh, by Apollo, you shall smart for this !

PHIL. Dear, dear, how keen to taste a suit in pickle !

BDEL. No quizzing, sir, when you have filched away

The flute-girl from our party. PHIL. Eh ? what ? flute-girl ?

You're out of your mind, or out of your grave, or something.

BDEL. Why, bless the fool, here's Dardanis beside you !

PHIL. What, this ? why, this is a torch in the market-place !

BDEL. A torch, man ? PHIL. Clearly ; pray observe the punctures.

BDEL. Then what's this black here, on the top of her head ?

PHIL. Oh, that's the rosin, oozing while it burns.

BDEL. Then this of course is not a woman's arm ?

PHIL. Of course not ; that's a sprouting of the pine.

BDEL. Sprouting be hanged. (*To Dard.*) You come along with me.

PHIL. Hi ! hi ! what are you at ? BDEL. Marching her off

Out of your reach ; a rotten, as I think,

"ὥραία σορῶν," he says, "tempestiva capulo παρ' ὑπόνοιαν pro ὥραία γάμον ; nisi ipsam vetulam sorῶν fuisse dictam velis." Dardanis was neither *vetula* nor *tempestiva capulo*.

1367. ἐξ ὄξους δίκην.] This, as Bergler remarks, would have been one of his own favourite dishes a short time ago : see supra 511. But all his former tastes and habits he is now imputing to his son.

1370. ἀπὸ τρύβον πεισῶν.] Out of compliment to Bdelycleon, whom it is his humour to regard as a *τρυβηγόροντα*, he

varies the old jest, *τί δῆρα ληρεῖς ὥσπερ ἀπ' ὄνου* (*ἀπὸ νοῦ*) *καταπεισῶν* ; Clouds, 1273. See the note there.

1373. ἐστιγμένην.] The Scholiast says that torches were punctured and tattooed with figures of animals and the like : and possibly Dardanis may have been branded on the forehead, *ἐστιγμένη* (see on 1296 supra), as an ill-doing Phrygian slave. In the next line we cannot escape from the explanation of the Scholiast, *περὶ τοῦ γυναικείου αἰδοίου ἐρωτῶ*.

- κούδὲν δύνασθαι δρᾶν. ΦΙ. ἄκουσόν νυν ἐμοῦ.
 'Ολυμπίαςιν ἥνικ' ἐθεώρουν ἐγὼ,
 'Εφουδίων ἐμαχέσατ' Ἀσκώνδα καλῶς,
 ἥδη γέρων ὦν' εἶτα τῇ πυγμῇ θενῶν
 ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον. 1385
 πρὸς ταῦτα τηροῦ μὴ λάβῃς ὑπώπια.
 ΒΔ. νῆ τὸν Δι' ἐξέμαθές γε τὴν Ὀλυμπίαν.
 ΑΡ. ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.
 ὁδὶ γὰρ ἀνὴρ ἐστίν ὃς μ' ἀπώλεσεν
 τῇ δαδὶ παίων, καξέβαλεν ἐντευθενὶ 1390
 ἄρτους δέκ' ὀβολῶν κἀπιθήκην τέτταρας.
 ΒΔ. ὁρᾷς ἃ δέδρακας ; πράγματ' αὖ δεῖ καὶ δίκας
 ἔχειν διὰ τὸν σὸν οἶνον. ΦΙ. οὐδαμῶς γ', ἐπεὶ
 λόγοι διαλλάξουσιν αὐτὰ δεξιό'
 ὥστ' οἶδ' ὅτι τὴ ταύτῃ διαλλαχθήσομαι. 1395

1381. *κούδὲν δύνασθαι δρᾶν.*] Fired by this insult, Philocleon straightway calls to mind the anecdote taught him by Bdelycleon himself, supra 1192, as to what an old man can do; and he at once retorts upon his preceptor his own teaching.

1388. *ἴθι μοι.*] The persons whom Philocleon had attacked and maltreated on his way from the wine-party, supra 1323, have merely tarried until they could procure the necessary *κλητήρες*, and

now come thronging in with their writs and summonses. The first that enters is a baking-girl, accompanied by, and calling for assistance to, a pallid and corpse-like *κλητήρ*. The baking-girls of Athens had attained the same unenviable notoriety for their vituperative powers as, in England, is enjoyed by the fish-women of Billingsgate. In the *Frogs* (857) Dionysus says to Euripides and Æschylus,

*λοιδορεῖσθαι δ' οὐ πρέπει
 ἄνδρας ποιητὰς ὥσπερ ἄρτοποιίδας.*

It is not right that mighty poets should
 Abuse each other, like two baking-girls.

The sompnour is none other than Chæ-rephon, the well-known pupil of Socrates, on whose cadaverous complexion (*ἡμιθνής*,

Clouds, 504) the wits of Athens were accustomed to expend all their shafts of ridicule.

And impotent old man. PHIL. Now look ye here :

Once, when surveying at the Olympian games,

I saw how splendidly Ephudion fought

With young Ascondas : saw the game old man

Up with his fist, and knock the youngster down.

So mind your eye, or you'll be pummelled too.

BDEL. Troth, you have learned Olympia to some purpose,

BAKING GIRL. Oh, there he is ! Oh, pray stand by me now !

There's the old rascal who misused me so,

Banged with his torch, and toppled down from here

Bread worth ten obols, and four loaves to boot.

BDEL. There now, you see ; troubles and suits once more

Your wine will bring us. PHIL. Troubles ? Not at all.

A merry tale or two sets these things right.

I'll soon set matters right with this young woman.

1391. ἐπιθήκην.] If the reading of this line, and the common interpretation of ἐπιθήκη, are correct, the words must refer to some custom of the trade with which we are now unacquainted. ἄρτους δέκ' ὀβολῶν can mean nothing else than "ten obols' worth of bread;" like the two hundred pennyworth of bread, διακοσίων δηνარიῶν ἄρτοι, of the Gospels (St. Mark, vi. 37; St. John, vi. 7). It cannot mean, as commonly translated, "decem panes singulos unius assis." Ten obols' worth of loaves seems to have constituted a complete packet, to be delivered at some single destination; but in addition to these, the baking-girl was carrying four extra loaves, ἔξωθεν τοῦ φορτίου ὄντας, as the Scholiast says. The word ἐπιθήκη is taken to mean something thrown in, over and above the ordinary burden.

And such, I may observe, is exactly the sense in which it is employed by Plautus (Trinummus iv. 3. 18, probably from Philemon; Id. Prologue 19), "Nisi etiam laborem ad damnum apponam epithecā insuper," "lose my goods and my labour to boot." However, I do not feel sure that ἐπιθήκη may not (by analogy to θήκη, ἀποθήκη, and the like) mean the tray whereon the loaves were carried; in which case we might either read ἄρτους δέκ' ὀβολῶν κατ' ἐπιθήκην τεττάρων, "ten loaves worth four obols which I had upon my tray," or retaining καπιθήκην (with τεττάρων) translate "loaves worth ten obols and a tray worth four."

1394. διαλλάξουσιν.] "Ita enim," observes Bergler, "docebat eum filius supra 1258." He is going to put in practice the lessons which his son has taught him.

- ΑΡ. οὐ τοι μὰ τὸ θεὸ καταπρόϊξει Μυρτίας
τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
οὕτω διαφθείρας ἐμοῦ τὰ φορτία.
- ΦΙ. ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι
λέξαι χαρίεντα. ΑΡ. μὰ Δία μή μοι γ', ὦ μέλε. 1400
- ΦΙ. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
κάπειτ' ἐκείνος εἶπεν, ὦ κύων κύων,
εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
πυροὺς πρίατο, σωφρονεῖν ἄν μοι δοκοῖς. 1405
- ΑΡ. καὶ καταγελᾶς μου; προσκαλοῦμαί σ' ὅστις εἰ,
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,

1396. καταπρόϊξει Μυρτίας.] *Shall not treat Myrtia thus with impurity; shall not get off unscathed from Myrtia.* So in a similar scene, *Clouds*, 1239, οὕτοι μὰ τὸν Δία ἐμοῦ καταπρόϊξει. In the next line Myrtia endeavours to overwhelm her opponent with the names of her father and mother. Compare *Knights*, 1309.

Μὰ τὸ θεὸ, *by Demeter and Persephone*, is the regular female oath, and as such is perpetually employed by *Aristophanes*. In the *Ecclesiazusæ*, when the women are practising to speak like men, one orator betrays her sex by asking for strong drink: the next is more successful until she happens to say,

'Tis not proper by the Twain.

PRAXAGORA. How! by the Twain! Girl, have you lost your wits?

WOMAN. Why, what's amiss? I never asked for drink.

PRAXAGORA. You are a Man, and yet invoked the Twain.

WOMAN. I meant ὅ by Apollo."

1402. κύων.] The same name is applied in the same "pretty indirect way"

to a railing woman in the *Menæchmi* of *Plautus* (V. i. 14).

MENÆCHMUS. Non tu seīs, mulier, Hecubam quapropter canem
Grati esse prædicabant? MULIER. Non equidem scio.

MENÆCHMUS. Quia idem faciebat Hecuba, quod tu nunc facis.
Omnia mala ingererat, quenquam aspexerat.
Itaque adeo jure cepta appellari est canis.

MENÆCHMUS. Know you not, gentle lady, why the Greeks
Feigned Hecuba a bitch? WOMAN. I know not, I.

MENÆCHMUS. Because she did what you are doing now.

BAKING GIRL. No, by the Twain! you shan't escape scot-free,

Doing such damage to the goods of Myrtia,
Sostrata's daughter, and Anchylion's, sir!

PHIL. Listen, good woman: I am going to tell you

A pleasant tale. BAKING GIRL. Not me, by Zeus, sir, no!

PHIL. At Æsop, as he walked one eve from supper,

There yapped an impudent and drunken bitch.

Then Æsop answered, *O you bitch! you bitch!*

If in the stead of that ungodly tongue

You'd buy some wheat, methinks you'd have more sense.

BAKING GIRL. Insult me too? I summon you before

The Market Court for damage done my goods,

She heaped abuse on every one she saw,
And therefore rightly was she called a bitch.

In the present passage the application of the tale, which had doubtless been enforced throughout by Philocleon's tone and gesture, is finally clinched by the expression *πυρός πρίαο*, an expression which is appropriate not to the dog, but to a baking-girl who has lost her loaves. *πυρός*, says the Scholiast, ὥστε ἄρτους ποιῆσαι, ἐπεὶ ἀρόπωλις.

1406. καὶ καταγέλῃς.] That is, *in addition* to the damage you have caused me. Do you add insult to injury?—*προσκαλοῦμαι* κ.τ.λ. Myrtia has got hold of the correct legal formula. ὁ γὰρ διδοὺς τὴν γραφὴν προσέγραφεν ὅτι Κατηγορῶ τοῦδε καὶ προσκαλοῦμαι τούτων διὰ τοῦ δέινος εἰς τὸ βουλευτήριον.—Ulpian on Demosth. adv. Mid. 542. The phrase διὰ τοῦ δέινος refers to the κλητήρ, through whom the process was to be served; see note on 1408 infra. The words ὅστις εἶ are used because Myrtia did not know Philocleon's

name. The full form would be προσκαλοῦμαι τὸν Φιλοκλέωνα διὰ τοῦ Χαρεφῶντος πρὸς τοὺς ἀγορανόμους βλάβης φορτίων. The βλάβης δίκη, action for damage done, was one of the regular forms of proceeding in the Athenian Courts.

1407. ἀγορανόμους.] Just as to English markets there is incident a court which possesses a summary jurisdiction to keep order, and punish petty offences committed in the market: so the ἀγοραὶ of Athens and Piræus were under the jurisdiction of ἀγορανόμοι who exercised a similar authority. In the Acharnians, Dicæopolis having appointed sundry stout leather thongs to be his ἀγορανόμοι, and to keep order in *his* market (723), has speedily occasion to invoke their aid to expel the informer from its precincts (824), and threatens to employ them even upon Lamachus (968). Alciphron (Ep. i. 9) says that a powerful

κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.

ΦΙ. μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δόξα λέγειν.

Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·

ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

ΑΡ. ἄλγητες, οὗτος ; ΦΙ. καὶ σὺ δὴ μοι, Χαιρεφῶν,

γυναικὶ κλητεύεις, εἰκὼς θαψίνῃ

1410

patron was necessary to protect the fishermen from the *ἀγορανόμοι* who, for the sake of obtaining bribes, were perpetually molesting quiet tradesmen.

1408. κλητῆρα.] Upon this officer devolved the duty of seeing that the defendant was duly served with the citation to appear in court and answer the plaintiff's claim. The summons was served either by the κλητῆρ himself or in his presence. κλητῆρες οἱ ἄνδρες, δι' ὧν εἰς τὰς δίκας προσκαλοῦνται οἱ δικαζόμενοι τισι.—Harpocration, Suidas, Etymol. Magn., Lex. Rhet. (MS. apud Ruhnken's Timæus). That

they were sometimes merely witnesses of the service of the citation is stated in the same passages, in Suidas s. v. κλητεύει (εἰς δικαστήριον καλεῖ ἅμα μάρτυσι τῆς παραγγελίας οὗς κλήτορας ὠνόμαζον), and elsewhere. In England this duty was at one time performed by certain special officers called Summoners or Sompnours. A Sompnour is one of the Pilgrims in Chaucer's Canterbury Tales, and is unmercifully reviled by the Friar for his odious and unpopular office. The Friar volunteers to tell a tale about a Sompnour.

But if it like unto this compaignie,
I wol you of a Sompnour tell a game :
Parde, ye may wel knownen by the name,
That of a Sompnour may no good be said (6860-3).

Accordingly he tells a tale of a Sompnour who plundered the innocent by pretending to have citations against them.

and then exacting bribes to arrange the matter.

Withouten mandement, a lewed man
He coude sompne up peine (*sub pœnâ*) of Cristes curse,
And they were inly glad to fill his purse ; . . .
He was (if I shal yeven him his laud)
A theef, and eke a sompnour, and a baud (6928-30, 6935-6).

Riding out one day under a forest side. he meets the devil, who questions him as to his office.

A, art thou than a bailiff? Ye, quod he.
He dorste not for veray filth and shame
Say that he was a sompnour for the name (6974-6).

After some joint adventures the devil carries him off.

And for my sompnour have this Chærephon.

PHIL. Nay, nay, but listen if I speak not fair.

Simonides and Lasus once were rivals.

Then Lasus says, *Pish, I don't care*, says he.

BAKING GIRL. You will, sir, will you? PHIL. And you, Chærephon,
Are you her sompnour, you, like fear-blanch'd Ino

Body and soule, he with the devil went,

Wher as thise sompnours han hir heritage (7222-3).

1409. λέγειν τι.] To say something to the purpose, something worth attention. Cf. supra 649. The baking-girl is led to expect some fair offer of amends.

1410. ἀντεδίδασκε.] *Training, competing with, rival choruses.* Lasus of Hermione was a contemporary and rival of the great Simonides of Ceos, who was famous for the number of victories obtained by his dithyrambic choruses: ἐξ ἐπὶ πεντήκοντα, Σιμωνίδη ἥραο νίκας. See Bentley's Phalaris, Dissert. xi. Of these two eminent dithyrambists an admirable account is given in Müller's *Literature of Greece*, chapter xiv.

1411. ὀλίγον μοι μέλει.] The speech of Lasus is emphasized in such a manner as to make it the reply of Philocleon himself to his female adversary, and to show his insolent contempt for her threats. It is adopted by Bdelycleon, infra 1446. And cf. Clouds, 1142; Frogs, 1136. No doubt the affected indifference of Lasus to the prize was owing to the consciousness that he had but slight chance of obtaining it, with the ever-victorious Simonides for his antagonist.

1413. θαψίνη.] "Are you a woman's

sompnour, you with a face as pallid as dye-weed Ino?" I have slightly departed from the MS. reading (κλητεύειν), and the ordinary punctuation of the passage. The comparison of Chærephon with θαψίνη Ino is of a piece with the epithet πύξινον which Eupolis in the Πόλεις bestowed on the same cadaverous student. Schol. on Plato's Apology. And see Schol. on 1408 supra. The Thapsus or Thapsia (for though somewhat different qualities are ascribed to them, they are said to be really the same plant), which is largely described by Dioscorides, Theophrastus, and Pliny, is unknown in England, and is by modern botanists called *Thapsia Garganica*. It appears from the old grammarians that it was a plant used by dyers: and that it imparted a yellow cadaverous hue which was associated by the ancients with the pallor of sickness and death; an association heightened by the fortuitous similarity of the name to derivatives of θάπτω. Thus Plutarch (Phocion, cap. 28) speaks of θάψινον χρώμα καὶ νεκρῶδες. And Theocritus (ii. 85—88, cited by the Scholiast) says,

ἀλλὰ μέ τις καυρὰ νόσος ἐξαλάπαξε
κείμεν δ' ἐν κλιντῇρι δέκ' ἅματα, καὶ δέκα νύκτας
καὶ μευ χρώς μὲν ὁμοῖος ἐγένετο πολλάκι θάψφ.

- Ἴνοι κρεμαμένη πρὸς ποδῶν Εὐριπίδου ;
- ΒΔ. ὁδὶ τις ἕτερος, ὡς ἔοικεν, ἔρχεται 1415
καλούμενός σε· τόν γέ τοι κλητῆρ' ἔχει.
- ΚΑ. οἴμοι κακοδαίμων. προσκαλοῦμαι σ', ὦ γέρον,
ὑβρεως. ΒΔ. ὑβρεως ; μὴ, μὴ καλέσης πρὸς τῶν θεῶν.
ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμι σοι,
ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι. 1420
- ΦΙ. ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
ἐκῶν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.
ἀλλ' ἐλθὲ δευρὶ, πότερον ἐπιτρέπεις ἐμοὶ
ὅ τι χρήμ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,
εἶναι φίλον τὸ λοιπὸν, ἢ σὺ μοι φράσεις ; 1425
- ΚΑ. σὺ λέγε. δίκῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.
- ΦΙ. ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,

By the Scholiast on Theocritus, Hesychius, Photius, and other grammarians, *θάψινον* is explained by *ξανθόν*, and the plant is described as in use for dyeing wool and hair. In Roman poetry the luteum, our dyer's weed (*Roseda latifolia*)

holds much the same position as the Thapsus held among the Greeks. Thus Horace (Epode x. 16) describes the colour of cheeks blanched by fear as pallor luteus, and Tibullus (i. 8. 52) says of the sickness of love,

non illi sontica causa est,

Sed nimius luto corpora tangit amor.

1414. Ἴνοι.] The story of Ino, daughter of Cadmus and wife of Athamas, who to escape her domestic miseries threw herself, with her youngest child Melicertes, into the sea, formed one of the most moving tragedies of Euripides. See *Acharnians*, 434. And the line before us no doubt refers to some scene in that Play where Ino in her desolation and misery throws herself at the feet sive imaginis Deæ cujusdam, as Conz says, sive hominis alicujus. The name of Euripides seems to be substituted (*παρὰ προσδοκίαν*) out of sheer mischief

for the purpose of connecting the solemn philosopher-poet with a ridiculous travesty.

1417. Κατήγορος.] The Scholiast says, *παράγινεται τις ἀνὴρ Εὐριπίδης ὀνομασμένος, κατηγορῶν τοῦ Φιλοκλέωνος ὑβρεως*. In all the early editions the name of Euripides is given here; and in one of the Parisian MSS. the words *ἀνὴρ τις* are prefixed to this, and *Εὐριπίδης* to the following line. The language, however, of the speaker is by no means that of the Aristophanic Euripides: in every other place throughout the scene the simple

Pendent before Euripides's feet ?

BDEL. See, here's another coming, as I live,
To summon you : at least he has got his sompnour.

COMPLAINANT. O dear ! O dear ! Old man, I summon you
For outrage. BDEL. Outrage ? no, by the Gods, pray don't.
I'll make amends for everything he has done,
(Ask what you will) and thank you kindly too.

PHIL. Nay, I'll make friends myself without compulsion.
I quite admit the assault and battery.
So tell me which you'll do ; leave it to me
To name the compensation I must pay
To make us friends, or will you fix the sum ?

COMP. Name it yourself ; I want no suits nor troubles.

PHIL. There was a man of Sybaris, do you know,

description *κατήγορος* is employed : and Brunck is followed by all subsequent editors in replacing *κατήγορος* here also. The name of *Εὐριπίδης* seems to have crept into the scholium, and thence into the MSS. and editions, from some previous gloss on 1414.

1418. *ὑβρεως* ; *μή, μή.* For the *ὑβρεως* *γραφῆ* was a very different matter from the *βλάβης δίκη* with which alone the baking-girl had threatened him. It was, so to say, a criminal indictment, and not a mere civil action : and entailed a severe and speedy punishment, proportioned to the gravity of the offence. The provisions of the general law on *ὑβρις* are given by Demosthenes (contra Mid. 47), and should be borne in mind throughout the ensuing scene : *εἰάν τις ὑβρίσῃ εἰς τινα, ἢ παῖδα ἢ γυναῖκα ἢ ἄνδρα, τῶν ἐλευθέρων ἢ τῶν δούλων, γραφέσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος τῶν*

Ἀθηναίων, οἷς ἕξεσιν, οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν ἡλιαίαν τριάκονθ' ἡμερῶν (within thirty days, see the note on 260 supra) *ἀφ' ἧς ἂν ἡ γραφή,—ὅτου δ' ἂν καταγνωσθῇ, ἢ ἡλιαία τιμᾶτω περὶ αὐτοῦ παραχρῆμα, ὅτου ἂν δοκῇ ἄξιος εἶναι παθεῖν ἢ ἀποτίσαι.—εἰάν δ' ἀργυρίου τιμηθῇ τῆς ὑβρεως' δεδέσθω, εἰάν ἐλείθερον ὑβρίσῃ, μέχρ' ἂν ἐκρίσῃ.* In certain aggravated cases, different in kind from Philocleon's but still coming under the νόμος *ὑβρεως* (Æschines contra Tim. 17), the penalty was death ; and death on the very day of conviction.

1422. *πατάξαι καὶ βαλεῖν.* And thus Philocleon's prediction (supra 1254) is completely verified by the event.

1427. *Συβαρίτης.* Æsop's fables had produced anything but a sedative effect upon the ruffled baking-girl. With his second victim, therefore, Philocleon resorts to his son's alternative prescrip-

- καὶ πως κατεάγει τῆς κεφαλῆς μέγα σφόδρα·
 ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.
 κᾶπειτ' ἐπιστὰς εἶπ' ἀνὴρ αὐτῷ φίλος· 1430
 ἔρδοι τις ἦν ἕκαστος εἰδέει τέχνην.
 οὕτω δὲ καὶ σὺ παράτρεχ' εἰς τὰ Πιττάλου.
 ΒΔ. ὅμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.
 ΚΑ. ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἃ μ' ἀπεκρίνατο.
 ΦΙ. ἄκουε, μὴ φεῦγ'. ἐν Συβάρει γυνή ποτε 1435
 κατέαξ' ἐχλινον. ΚΑ. ταῦτ' ἐγὼ μαρτύρομαι.
 ΦΙ. οὐχίνος οὖν ἔχων τιν' ἐπεμαρτύρατο·
 εἶθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν
 τὴν μαρτυρίαν ταύτην ἑάσας ἐν τάχει
 ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλεόνα. 1440
 ΚΑ. ὕβριζ', ἕως ἂν τὴν δίκην ἄρχων καλῇ.
 ΒΔ. οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθοὶ μενεῖς,
 ἀλλ' ἀράμενος οἴσω σε ΦΙ. τί ποιεῖς; ΒΔ. ὅ τι ποιῶ;
 εἴσω φέρω σ' ἐντεῦθεν· εἰ δὲ μὴ, τάχα
 κλητῆρες ἐπιλείψουσι τοὺς καλουμένους. 1445

tion (supra 1259), and tries the effect of a Sybaritic apologue.

1431. ἔρδοι τις.] The three Latin versions of this well-known proverb.—Cicero's iambic, *Quam quisque nōrit artem in hāc se exerceat* (Tusc. Disp. i. 18),—Horace's hexameter, *Quam scit uterque, libens censebo exerceat artem* (Epist. i. 14. 44),—and the pentameter of Propertius, *Quā pote quisque in eā conterat arte diem* (ii. l. 46, which, however, is hardly to be considered a version of the proverb), have already been quoted by various commentators. And Dindorf refers to Athenæus, viii. 44.

1432. Πιττάλου.] To the battered Sy-

barite the proverb conveyed a reproof for his rashness in practising an art in which he was unskilled. To the battered Athenian it conveys a hint for his future conduct. "Do not indulge in litigation, which is not your business and of which you know nothing: but go to Pittalus (the great Athenian doctor of the day, Ach. 1032, 1222), and get your hurts treated.' Such is, I suppose, the application of the anecdote: if indeed it has any application at all, and is not rather one of those tales described supra 1321, as οὐδὲν εἰκότας τῷ πράγματι. Or it may mean that as the Sybarite got no relief, but merely a piece of sage

Thrown from his carriage, and he cracked his skull,

Quite badly too. Fact was, he could not drive.

There was a friend of his stood by, and said,

Let each man exercise the art he knows.

So you, run off to Doctor Pittalus.

BDEL. Ay, this is like the rest of your behaviour.

COMP. (*To Bdel.*) You, sir, yourself, remember what he says.

PHIL. Stop, listen. Once in Sybaris a girl

Fractured a jug. COMP. I call you, friend, to witness.

PHIL. Just so the jug: *it* called a friend to witness.

Then said the girl of Sybaris, *By'r Lady,*

If you would have off calling friends to witness,

And buy a rivet, you would show more brains.

COMP. Jeer, till the Magistrate call on my case.

BDEL. No, by Demeter, but you shan't stop here,

I'll take and carry you— PHIL. What now! BDEL. What now?

Carry you in: or soon there won't be sompnoous

Enough for all your summoning complainants.

counsel, so shall it be with the complainant.

1434. σὺ—αὐτός.] This appeal is plainly addressed to Bdelycleon, whose observation in the preceding line had shown that he was alive to his father's misdoings.

1437. ἔχων τιν'.] "Having a κλητὴρ ready." This is the strictly accurate phraseology; κλητὴρ' ἔχουσα Χαιρεφῶντα supra 1408; τὸν γέ τοι κλητὴρ' ἔχει supra 1416. There is consequently no ground whatever for Reiske's strange suggestion to substitute ἔχων (*viperum*) for ἔχων.

1438. ναὶ τὰν κόραν.] τὴν Περσεφῶννη. τοῖς δὲ περὶ Σικελίαν τὸ κατὰ Κόρης ὀμνύνει

ἐνεφίλοχῶρει, ἐντεῦθεν γὰρ ὁ "Ἄδης αὐτὴν ἀρπάσαι μυθεύεται· ὡς οἱ τὰ τοιαῦτα γε ἀλληγορῆσαι δεινοί, διὰ τὸν γινόμενον ἐπὶ χρόνον τινὰ τῶν σπερμάτων κατὰ γῆς ἀφανισμόν. διαρίζει δὲ ἐπίτηδες.—Scholiast.

1440. ἐπίδεσμον.] The art of riveting broken earthenware was well known to the ancients. Even in our Romano-British city of Uriconium (Wroxeter), a piece of Samian ware has been found, repaired with metal rivets. See Dr. Andrew Wynter's "Subtle Brains and Lissom Fingers," pp. 14, 15.

1442. Δίμμηρ'.] This oath appears to be employed with reference to that by Pterephrae, four lines above.

ΦΙ. Αἴσωπον οἱ Δεῖλοι ποτ' ΒΔ. ὀλίγον μοι μέλει.

ΦΙ. φιάλην ἐπηγιῶντο κλέψαι τοῦ θεοῦ
ὁ δ' ἔλεξεν αὐτοῖς, ὡς ὁ κἀνθάρος ποτε

ΒΔ. οἴμ' ὡς ἀπολῶ σ' αὐτοῖσι τοῖσι κανθάροις.

ΧΟ. ζῆλῳ γε τῆς εὐτυχίας 1450

τὸν πρέσβυν, οἱ μετέστη
ξερῶν τρόπων καὶ βιοτῆς
ἕτερα δὲ νῦν ἀντιμαθῶν
ἦθη, μετὰ τι πεσεῖται
ἐπὶ τὸ τρυφερὸν καὶ μαλακόν.

1455

τάχα δ' ἂν ὕσως οὐκ ἐθέλοι.
τὸ γὰρ ἀποστῆναι χαλεπὸν
φύσεος, ἣν ἔχει τις αἰεί.
καίτοι πολλοὶ ταῦτ' ἔπαθον

1446. Αἴσωπον.] It is said that the Delphians, enraged at the sarcasms of Æsop, concealed a sacred cup amongst his baggage as he was leaving Delphi. They then pursued and overtook him; and the cup being found in his possession, he was condemned to death on the charge of theft and sacrilege. It was as he was being led out to execution, that he told them the fable of the Eagle and the Beetle; seeking to warn his enemies that though he might be mean as the beetle, and they exalted as the eagle, yet his blood might ascend to heaven and cry for vengeance upon his murderers. And it is for the like purpose, viz. as a protest by the weak against the strong, that Philocleon would fain employ it here, as he is borne out, powerless, in the arms of his son. The fable is preserved by the Scholiast on Peace, 129. The eagle had carried off the young beetles:

thereupon the old beetle got into the eagle's eyry and pushed out her eggs. The eagle flew to complain to Zeus, who bade her build her nest in his own bosom. But when the eagle had laid her eggs there, the beetle flew buzzing about the ears of Zeus; and he springing up to brush it away, dropped and broke the eggs. The moral, says the Scholiast, is that there is no rest for the wicked, no, not even in the bosom of Zeus. See the note on Peace, 129, from which the foregoing is an extract. A third reference to the fable occurs in Lysistrata, 695.

1449. οἴμ' ὡς ἀπολῶ.] This is merely an expression of the speaker's impatience and disgust: like Lucian's imprecation in his Pseudologista, 24, κακὸν κακῶς σε ὁ λόγιος Ἑρμῆς ἐπιτρίψειεν αὐτοῖς λόγοις, or that of Trygæus in the Peace (1289), κάκιστ' ἀπόλοιο, παιδάριον, αὐταῖς μάχαις.

- PHIL. The Delphians once changed Æsop— BDEL. I don't care.
 PHIL. With having filched a vessel of their God.
 But Æsop up and told them that a beetle—
 BDEL. Zounds! but I'll finish you, beetles and all.
 CHOR. I envy much his fortune
 As he changes from his dry
 Ungenial life and manners,
 Another path to try.
 Now all to soft indulgence
 His eager soul will take,
 And yet perchance it will not,
 For, ah! 'tis hard to break
 From all your life-long habits;
 Yet some the change have made,

1450. ζῆλον.] Here, as I think, we return, after an interruption of about 200 lines, to the original scheme of the Play. Every sentence of this little chorus belongs to a period, when the issue of Bdelycleon's experiment was yet uncertain, and before the dry and law-loving Heliast had developed into the turbulent and reckless contemner of law. How, for instance, is the expression, *τάχα δ' ἂν ἴσως οὐκ ἐθέλοι*, compatible with the fact that Philocleon had already shown himself ready, and eager, to go all lengths in his new career of pleasure and dissipation? How could such a phrase as *σεμνοτέροις πράγμασι* be applied without absurdity to the scenes which had recently been witnessed? How could the Chorus say that Bdelycleon had got the better in every argument, when Philocleon had just set him and his arguments at defiance, and he had found

it impossible to control his father otherwise than by an exercise of physical force?

1454. *μεταπεσείται.*] *Will sway round to, will change and go over to.* The *τι* is intercalated to complete the metre. The choral ode is divided into a strophe, and antistrophe, of twelve lines each: and the metre is for the most part a mixture of iambic and choriambic: the choriamb *- - -* having occasionally one of its long syllables resolved into two short ones; so as to make either *- - -* (*ἔτερε δὲ νῦν*, 1453; *φιλοπατρίαν*, 1465), or *- - -* (*ἥθ|η μετά τι πε|σείται*, 1454. *παῖς ὁ Φιλοκλέ|ωνος*, 1466). *διαλύονται γὰρ αἱ μακραὶ συλλαβαί*, says the Scholiast, *εἰς δύο βραχείας. εὔρηται γὰρ καὶ χορίαμβος πεντασύλλαβος*. The last line of each system consists of an Ionic a minore and an iambic dipody.

- ξυνόντες γνώμαις ἑτέρων 1460
 μετεβάλλοντο τοὺς τρόπους.
 πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ
 καὶ τοῖσιν εὖ φρονοῦσιν
 τυχῶν ἄπεισιν διὰ τὴν
 φίλοπατριαν καὶ σοφίαν 1465
 ὁ παῖς ὁ Φιλοκλέωνος.
 οὐδενὶ γὰρ οὕτως ἀγανῶ
 ξυνεγενόμην, οὐδὲ τρόποις
 ἐπεμάνην, οὐδ' ἐξεχύθην.
 τί γὰρ ἐκείνος ἀντιλέγων 1470
 οὐ κρείττων ἦν, βουλόμενος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμήσαι πράγμασι ;
 ΞΑ. νῆ τὸν Διόνυσον, ἅπορά γ' ἡμῖν πράγματα
 δαίμων τις εἰσκεκύκληκεν εἰς τὴν οἰκίαν. 1475
 ὁ γὰρ γέρων ὥς ἔπιε διὰ πολλοῦ χρόνου

1462. παρ' ἐμοί.] Compare the expression 1049 *supra*, οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται.

1465. φίλοπατρίαν.] The Scholiast says, διὰ τὸ ὑπὲρ τῆς πατρίδος ἡγωνίσθαι ἢ τοῦ πατρός. The latter is clearly the correct interpretation in this passage.

1469. ἐπεμάνην.] The old dicasts who like Philocleon were formerly mad after law (οἷς ἐπεμάνετο *supra* 744) are now mad after Bdelycleon and the new mode of life which he has unveiled to their gaze. ἐξεχύθην means "ravished, transported, with love," "melted with love or pleasure." Other compounds of χέω are frequently so used: as, for example, διαχομένης τῆς ψυχῆς, *solutio in letitiam animo*, Heliodorus, *Æthiopics* iv.9. ἰλαρῶ

καὶ διακεχυμένῳ τῷ βλέματι, *Id.* viii. 13. διαχυθῆναι καὶ θυμηδίας πλησθῆναι, Theodoret. *Hist. Eccl.* iii. 24.

1474. νῆ τὸν Διόνυσον.] Xanthias again enters to announce the strange proceedings of Philocleon at the feast. No one would gather from the present passage that this was his second entrance on the selfsame errand: nor is there anything in the drunken outburst which immediately follows, to intimate that there had been a previous exhibition of a similar character. See the notes on 1292 and 1341 *supra*. And indeed the purpose for which Philocleon has just been carried within was that he might be kept in peace and soberness: and not that he might be beguiled by an-

With other minds consorting,
 By other counsels swayed.
 WITH us and all good people
 Great praise Philocleon's son
 For filial love and genius
 In this affair has won.
 Such sweet and gracious manners
 I never saw before,
 Nor ever with such fondness
 My doting heart gushed o'er.
 Where proved he not the victor
 In all this wordy strife,
 Seeking to raise his father
 To higher paths of life?
 XANTH. O Dionysus! here's a pretty mess
 Into our house some power has whirligigged.
 Soon as the old man heard the pipe, and drank

other αὐλητρίῃς, or return to the wine, of which he had already taken more than enough. εἰσκεκύκληκεν, in the following line, is a term derived from the machinery of the Theatre.

1476. διὰ πολλοῦ χρόνου.] *After a long interval; after long abstinence.* These words, though in absolute harmony with what I take to have been the original scheme of the Play, are so strikingly inconsistent with the scene which now immediately precedes them, that they have been with one consent mistranslated *ut diu multumque iutavit*. But there is really no doubt as to the true meaning of such phrases as διὰ χρόνου, διὰ μακροῦ χρόνου, διὰ πολλοῦ χρόνου, and the like. For the Aristophanic

usage see Peace, 570, 710; Lysistrata, 904; Plutus, 1045, &c. And cf. supra 1252. So διὰ πολλοῦ in Lucian's Nigrinus, 2, δόξαν οὖν μοι διὰ πολλοῦ προσεῖπέν Νιγρίνον, *cum igitur statuissem Nigrinum, ut quæm longo temporis intervallo non videram, compellere*. So διὰ χρόνου in Plato's Republic, i. 328 B, καὶ μάλα πρεσβύτερος μοι ἔδοξεν εἶναι διὰ χρόνου γὰρ καὶ ἐωράκειν αὐτόν. Charmides, ad init. ἦκον μὲν τῇ προτεραίᾳ ἐσπέρας ἐκ Ποτιδαίας ἀπὸ τοῦ στρατοπέδου, οἷον δὲ ΔΙΑ ΧΡΟΝΟΥ ἀφίγμενος, ἀσμένως ἦα ἐπὶ τὰς συνήθεις διατριβάς. So in a precisely similar passage Xen. Mem. ii. 8. 1. So Lysias de Cæde Eratosth. p. 92, ἀσμένως με ἐωρακῖα ἦκοντα ΔΙΑ ΧΡΟΝΟΥ. So Theodoret, v. 7, describing the meeting

ἡκουσέ τ' αὐλοῦ, περιχαρὴς τῷ πράγματι
 ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται
 τάρχαϊ' ἐκεῖν' οἷς Θέσπιδι ἡγωνίζετο·
 καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους 1480
 τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον.

ΦΙ. τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑ. τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙ. κλῆθρα χαλάσθω τάδε. καὶ δὴ γὰρ 1485
 σχήματος ἀρχή

ΞΑ. μᾶλλον δέ γ' ἴσως μανίας ἀρχή.

ΦΙ. πλευρὰν λυγίσαντος ὑπὸ ῥώμης,
 οἶον μυκτὴρ μυκᾶται καὶ

of Theodosius the Great with Meletius, the saintly and loveable Bishop of Antioch, compares it to the meeting of a son with a father after a long separation, οἷον τις παῖς φιλοπάτωρ ΔΙΑ ΧΡΟΝΟΥ ΜΑΚΡΟΥ θείας πατρικῆς ἀπολαύσας, περιεπύσσετό τε καὶ κατεφίλει καὶ ὀφθαλμοὺς καὶ χεῖλη καὶ στέρνα. So St. Chrysostom noticing that the long cessation of prophecy inspired the Jews with greater wonder at the appearance of the Baptist says (Hom. in Matth. x. 145 c), συνετελεῖ δὲ εἰς ἐκπληξιν καὶ τὸ ΔΙΑ ΠΟΛΛΟΥ ΤΟΥ ΧΡΟΝΟΥ προφήτην φανῆναι· καὶ γὰρ ἐπέλεπεν αὐτοὺς τὸ χάρισμα, καὶ ΔΙΑ ΜΑΚΡΟΥ πρὸς αὐτοὺς ἐπανήλθε τοῦ χρόνου.

1478. τῆς νυκτός.] The scene therefore occupies an entire day: we began before daybreak, we end with night.

1479. Θέσπιδι.] "The ancient Poets," says Athenæus (i. 39), "Thespis, Pratinas, Carcinus, and Phrynichus, were called ὀρχηστικοί, dancers; because they not only used much dancing in the Choruses of their Plays, but they were

common dancing-masters, teaching anybody that had a mind to learn." And to the same purpose Aristotle (Poet. iv.) says that "the first Poetry of the stage was ὀρχηστικωτέρα, more set upon dances than that of the following ages." I am citing from Bentley (Phalaris, Dissertation xi.), by whom first this whole passage was properly arranged, emended, and explained. See the extract at the end of these notes. The extravagances into which Philocleon is now carried by the wine are in entire conformity with his previous character: the performances of Thespis and Phrynichus, the earliest composers of Tragedy, had naturally been the delight of his boyhood: and even throughout the austere duties of his diacastic life, he had cherished a pleasant remembrance of their orchestral melodies. See supra 269. On the other hand, the gross scenes through which we have passed are as much out of keeping with Philocleon's antecedents, as they are, I am persuaded, with the

The long untasted wine, he grew so merry
 He won't stop dancing all the whole night through
 Those strange old dances such as Thespis taught;
 And your new bards he'll prove old fools, he says,
 Dancing against them in the lists directly.

PHIL. Who sits, who waits at the entrance gates?

XANTH. More and more is this evil advancing!

PHIL. Be the bolts undone, we have just begun;

This, this is the first evolution of dancing.

XANTH. First evolution of madness, I think.

PHIL. With the strong contortion the ribs twist round,

And the nostril snorts, and the joints resound,

scheme of the Play as originally conceived in the mind of its author.

1480. κρόνους.] ἀρχαίους, μαρούς, λήρους, ἀναισθήτους.—Scoliast. The term κρόνος, which involves the idea of being obsolete and out of date, is amusingly applied to the modern, as contrasted with the ancient, dancers.

1481. διορχησάμενος.] The διὰ signifies *in competition with*. ἀλλά γε τοι διαίσομαι ἔσπε κ' ἀπείπησ (cantu tecum certabo).—Theoc. v. 22. Cf. infra 1499; Knights, 1403; Peace, 1131, &c.

1482. ΦΙΑ.] Xanthias has barely concluded, when a voice is heard within, clamouring for more space and freedom: the doors are thrown open, and in another instant the old dicast bounds upon the stage in the style and attitude of a tragedy-dancer, challenging the world to a trial of skill. As he skips and spins about, he calls the attention of the audience to the prodigious exertions required for the old-fashioned dances, as compared with those of modern days.

His language, adapting itself to the performance, is borrowed from the tragic stage: ὀρχούμενος ὁ γέρων παρατραγικεύται, says the Scoliast. The present line is addressed to the θυρωρός, who always sat at the αἷλειος θύρα of a wealthy house.

1483. τούτῃ καὶ δὴ χωρεῖ τὸ κακόν.] The entire line occurs in Clouds, 906; Frogs, 1018. And with κλῆθρα χαλάσθω τάδε Bergler has already compared Eurip. Iph. Taur. 1304; Helen, 1196; Hipp. 808.

1485. σχήματος—λυγίσαντος.] Bentley was the first to arrange this passage rightly. See the extract below. "The old fellow," he observes, "begins to dance, and as he dances, he says, *Make room there, for I'm beginning a dance that's enough to strain a man's side with the violent motion.*" Theodoret (Hist. Eccl. ii. 27) uses the expression τινὰ τῶν ἐπὶ τῆς θυμέλης λυγισμένων to describe a theatrical dancer.

- σφόνδυλος ἀχέει ΞΑ. πῖθ' ἐλλέβορον.
 ΦΙ. πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ, 1490
 ΞΑ. τάχα βαλλήσεις.
 ΦΙ. σκέλος οὐράνιον γ' ἐκλακτίζων.
 πρωκτὸς χάσκει. ΞΑ. κατὰ σαυτὸν ὄρα.
 ΦΙ. νῦν γὰρ ἐν ἄρθροισι τοῖς ἡμετέροις
 στρέφεται χαλαρὰ κοτυληδών. 1495
 ΒΔ. οὐκ εὖ μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.
 ΦΙ. φέρε νυν ἀνείπω κῆνταγωνιστὰς καλῶ.
 εἰ τις τραγηδὸς φησιν ὀρχεῖσθαι καλῶς,
 ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.
 φησὶν τις, ἢ οὐδεὶς; ΒΔ. εἰς γ' ἐκεῖνοσ' ἴσους. 1500
 ΦΙ. τίς ὁ κακοδαίμων ἐστίν; ΒΔ. υἱὸς Καρκίνου

1489. πῖθ' ἐλλέβορον.] This is equivalent to saying, "The man's mad;" hellebore being the specific for cases of madness. So Plautus, *Pseudolus* iv. 7. 89, "helleborum hisce hominibus est opus." And compare Horace, *Satires* ii. 3. 82.

1490. πτήσσει Φρύνιχος.] I retain the manuscript reading πτήσσει in preference to Bentley's celebrated emendation πλῆσσει, because any one who has seen a cock about to strike, must have observed the manner in which it crouches and sidles down immediately before it delivers its blow. I imagine the old man to stoop, using the well-known proverb πτήσσει Φρύνιχος, but giving it a new turn by adding ὥς τις ἀλέκτωρ ἐκλακτίζων. The servant, who sees what this stooping posture indicates, cries out Τάχα βαλλήσεις, and sure enough the fling immediately follows. See however the extract at the end of these notes. That the Phrynichus here mentioned is

in truth, as Bentley says, the ancient tragedian, the scholar of Thespis, is in my judgment conclusively established by the fact that these Phrynichæan dances are τάρχα' ἐκείν' οἷς Θέσπης ἡγωνίζετο. And cf. *supra* 220. It is surprising that Sluiter (*Lect. Andoc.* vi. 120) and Meineke (*Hist. Crit.* 149, and *Vind. Aristoph.*) should fall into the long-exploded error of supposing that Aristophanes is here referring to some unknown contemporary actor, whose existence is inferred from certain obscure passages in *Andoc. de Myst.* 47, and the Scholiast on *Clouds*, 1091, and *Birds*, 750. And the reason which they give is as surprising as the error itself. "Phrynichum," says Meineke, "non esse nobilem tragicum ab Aristophane summis laudibus ornatum temporum rationes evincunt: is quo anno Vespæ commissæ sunt, dudum ad plures abierat." Surely nothing can be clearer

And the tendons crack. XANTH. O, hellebore drink!

PHIL. Cocklike, Phrynichus crouches and cowers,

XANTH. You'll strike by and by.

PHIL. Then he kicks his leg to the wondering sky,

XANTH. O look to yourself, look out, look out.

PHIL. For now in these sinewy joints of ours

The cup-like socket is twirled about.

BDEL. 'Twon't do, by Zeus: 'twon't do: 'tis downright madness.

PHIL. Come on, I challenge all the world to dance.

Now what tragedian thinks he dances well,

Let him come in and dance a match with me.

Well, is there one, or none? BDEL. Here's only one.

PHIL. Who's he, poor devil? BDEL. 'Tis the midmost son

than that Aristophanes is speaking of a Phrynichus qui dudum ad plures abierat, one τῶν ἀρχαίων, not τῶν νῦν. The entire scene turns on the fact that Philocleon is giving a specimen, not of modern dancing, but of the old-fashioned performances of the early stage as contrasted with modern dancing.

1495. στρέφεται κοτυληδών.] In strictness perhaps the word στρέφεται should be applied, not to the socket, but to the thigh-bone which turns within it: as in Aristotle's definition of κοτυληδών (cited by Richter), τὸ ἐν ᾧ στρέφεται ὁ μηρός (Hist. Animal. I. x. 3). The next two words, οὐκ εἶ, are by Dobree annexed to Philocleon's speech, οὐκ εἶ; BΔ. μὰ Δι' οὐ δῆρ' ἀλλὰ μακρὰ πράγματα. *Good, eh?* BDEL. *No, no, by Zeus, 'tis downright madness.* And this is both an ingenious and a probable suggestion.

1497. ἀνείπω.] See the note on Peace, 551. ἀνείπω and καλῶ are in the sub-

junctive mood. The challenge itself is conveyed in the two following lines.

1501. Καρκίνου.] Philocleon holds the lists against all comers, as the champion of the older tragic dances, the dances of Phrynichus and Thespis. Three representatives of the modern school of tragic dancing now enter, one by one, to accept his challenge, and contend against him in a trial of skill. They are the three deformed and stunted sons of Carcinus, the constant butts of Aristophanes for their preposterous dances, and their grotesque and ungainly gestures. The remainder of the Play is occupied by the contest, and enlivened by a running fire of jokes upon the name of Carcinus (Crabbe). So far as we can judge from the doubtful and conflicting statements contained in the Aristophanic Scholia, it would seem that Carcinus had four sons, though Aristophanes only speaks of three. These three were dancers in

- ὁ μέστος. ΦΙ. ἄλλ' οὐτός γε καταποθίσεται
 ἀπολῶ γὰρ αὐτὸν ἐμμελεία κονδύλου.
 ἐν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'. ΒΔ. ἄλλ', ὥζυρε,
 ἕτερος τραγωδὸς Καρκινίτης ἔρχεται, 1505
 ἀδελφὸς αὐτοῦ. ΦΙ. νῆ Δί' ὠψώνηκ' ἄρα.
 ΒΔ. μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν γε καρκίνους.
 προσέρχεται γὰρ ἕτερος αὐ τῶν Καρκίνου.
 ΦΙ. τουτὶ τί ἦν τὸ προσέρπον; ὅξις, ἢ φάλαγξ;
 ΒΔ. ὁ πινωτήρης οὐτός ἐστι, τοῦ γένους 1510

the choruses of their father's tragedies, one of them, Xenocles (Thesm. 169, 440; Frogs, 86), being also himself a tragic poet. Another son was named Xenotimus, but the names of the third and fourth sons (if there was a fourth) are uncertain. In the Scholia on Clouds, 1261, the sons of Carcinus are called Xenocles, Xenotimus, and Demotimus: on Peace, 778, Xenocles, Xenotimus, and Xenarchus: on Frogs, 86, Xenocles, Xenotimus, and Xenoclitus: whilst another Scholiast there adds a fourth

ὄρνυγας οἰκογενεῖς, γυλιαύχενας, ὄρχηστὰς,
 νανοφυεῖς, σφυράδων ἀποκνίσματα, μηχανοδίφας.

The epithet *γυλιαύχενας* may perhaps excuse my translation of *ὄρχιλων*, infra 1513, by "wrynecks." See also Peace,

name, Datis. The name of Datis is also given to a tragic poet, son of Carcinus, by the Scholiast on Peace, 289. Here too the Scholiast recognizes four sons, saying, *τέσσαρες μὲν δὴ εἰσιν, ἀλλ' οἱ τρεῖς χορευταί. Ξενοκλῆς δὲ ποιητής. τῶν τριῶν οὖν μέσος*. Meineke in his Hist. Crit., Epimetra i. De poetis comicorum numero eximendis, discusses these statements, but arrives at no satisfactory conclusion. The diminutive and ungraceful figures of the trio are ridiculed in Peace, 789, where Aristophanes calls them

864, and the note there. Xenocles was described by Plato Comicus (Schol. on Peace, 790) as

Ξειοκλῆς δὲ δωδεκαμήχανος
 ὁ Καρκίνου παῖς τοῦ θαλαττίου.

1502. *καταποθίσεται*.] From *καταπίνω*. The first "Crabbe" that enters is (apparently) Xenotimus. Philocleon threatens to treat him as an edible crab.

1503. *ἐμμέλεια*.] The competition is to be between the two styles of tragic dance, the Old and the New: and

Philocleon scornfully declares that the *ἐμμέλεια* or *τραγικὴ ὄρχησις* with which he will vanquish *this* puny rival is the *ἐμμέλεια κονδύλου*: so deficient is Xenotimus in the first rudiments of the art. *ἐμμέλεια, τραγικὴ ὄρχησις*.—Scholiast. *κυρίως ἢ μετὰ μέλους ὄρχησις τραγική*.—

- Of poet Carcinus, the Crabbe. PHIL. I'll eat him.
 'Sdeath! I'll destroy him with a knuckle-dance.
 He's a born fool at rhythm. BDEL. Nay, but look here!
 Here comes a brother crab, another son
 Of Carcinus. PHIL. 'Faith, I've got crab enough.
 BDEL. Nothing but crabs! 'fore Zeus, nothing but crabs!
 Here creeps a third of Carcinus's brood.
 PHIL. Heyday! what's this? a vinaigrette, or spider?
 BDEL. This is the Pinnoteer, of all the tribe

Scholiast on Frogs, 896. Athenæus, i. 37, citing several old Treatises on Dancing, says that the Tragic dance was called *ἐμμέλεια*, the Comic *κόρδαξ*, and the Satyric *σίκυνις*. So Lucian de Saltatione, cap. 26, and the Scholiast on Clouds, 540. Again in xiv. 30 Athenæus says, *ὁ μὲν κόρδαξ παρ' Ἑλλήσι φορτικὸς, ἡ δ' ἐμμέλεια σπονδαία*. Plato too (Laws, vii. pp. 814, 6) pronounces the Pyrrhic dance and the *ἐμμέλεια* to be *σπονδαία*, as opposed to *ὀρχήματα φαῦλα*; the dance of War and the dance of Tragedy being considered to express the harmonious and rhythmical feelings of a well-ordered mind. It was with this stately measure that Hippocleides commenced his performances in the great assemblage of suitors at Sicyon, Hdt. vi. 129: but it certainly was not with this dance (as Schweighæuser and the other Commentators there suppose) that he scandalized Cleisthenes, and "danced away his marriage." The corrupt passage of Hesychius (sub voc.) gives no countenance to their view: and Herodotus draws a clear distinction between the *ἐμμέλεια* with which Hippocleides

began, and the extravagant *σχήματα* which after an interval of rest he proceeded to execute.

1509. *ὄξις*.] *εἶδος ἀγγείου ὀξηροῦ*.—Scholiast. *ὄξις* is everywhere used for a vinegar cruet; see Frogs, 1440, 1453; Plutus, 812; and there is no ground for the suggestion of Schneider and Conz that Aristophanes must here be applying the name to some insect. Brunck refers to Birds, 1203, *πλοῖον ἡ κυνῆ*; and rightly observes, "Sic res dissimillimas jungere solent, quum mirâ et insolitâ oblatâ specie, quo eam nomine appellare debeant, hæsitant."

1510. *ὁ πιννοτήρης*.] This is the tiny crustacean (*Pinnotheres veterum*) about the size of a pea, and thence in modern times called the pea-crab, which ensconces itself within the shell of some living pinna, mussel, cockle, or oyster, but more especially the pinna. See Bell's British Crustaceans, pp. 121—129; Wood's Natural History, iii. pp. 424 and 588. The pinna is a wedge-shaped bivalve which moors itself to the rock by a clot of short silky threads, called its *byssus*. It was supposed by the

ὁ σμικρότατος, ὃς τὴν τραγωδίαν ποιῷ.

ΦΙ. ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας·

ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.

ἀτὰρ καταβατέον γ' ἐπ' αὐτούς μοι· σὺ δὲ

ἄλμην κύκα τοῦτοισιν, ἣν ἐγὼ κρατῶ.

1515

ΧΟ. φέρε νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν ἅπαντες,

ἵν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτούς.

ἄγ', ὦ μεγαλῶνυμα τέκνα τοῦ θαλασσίοιο,

ancients to be a most helpless creature, unable even to cater for its own support, without the assistance of the little pea-crab. Accordingly the two combined together, and worked in unison for their joint subsistence. The pinna, having got its little guest safely lodged within, left its shell open: and so soon as any food came between the valves, the pea-crab gave its host a sharp nip, which caused it instantly to close its shells, and so to secure the prey. It was commonly supposed that the pea-crab was necessary to the very existence of the pinna, and that if it were removed, the pinna would die. Hence the little

parasite was called Πιννοτήρης or Πιννοφύλαξ. 'Η πίννη, says Chrysippus apud Ath. iii. 38, διαστήσασα τὸ ὄστρακον, ἡσυχάζει, τηροῦσα τὰ ἐπεισιόντα ἰχθύδια. ὁ δὲ πιννοτήρης παρεστὼς, ὅταν εἰσέλθῃ τι, δάκνει αὐτὴν, ὥσπερ σημαίνων ἥ δὲ δηχθείσα συμμύει. καὶ οὕτως τὸ ἀποληφθὲν ἔνδον κατεσθίουσι κοινῇ. A similar account is given in Aristotle, Hist. Animal. v. 13; Plutarch de Solert. Anim. cap. 30; Pliny, ix. 66; Ælian, Hist. Anim. iii. 29; Cicero de Nat. Deorum, ii. 48; De Finibus, iii. 19. Oppian puts the story into some pleasing verses. Speaking of the pinna, he says,

ἣ μὲν ἀναλκίς

οὔτε τι μητίσασθαι ἐπίσταται, οὔτε τι βέξει.

ἀλλ' ἄρα οἱ ξυγόν τε δόμον, ξυγὴν τε καλύπτει

Καρκίνος ἐναίει, φέρβει δέ μιν ἢ δὲ φυλάσσει·

τῷ καὶ πιννοφύλαξ κικλήσκειται. And so on. (Halieutics, 187—191.)

There is no doubt of the constant presence of the pea-crab in the shells of these molluscs, but the theory invented by the ancients to account for the phenomenon has long been exploded. Here the term *pinnoteris* is applied to Xenocles because he was ὁ σμικρότατος τοῦ γένους, as Aristophanes goes on to say: for unques-

tionably the comma which has hitherto been placed after *γένους* should be removed, and a comma should be placed instead after *ἐστι*, and after *σμικρότατος*.

1512. μακάριε τῆς εὐπαιδίας.] Richter absurdly attributes to *εὐπαιδίας* in this place the double meaning (which *εὖπαις* is said occasionally to bear) of "being a

The tiniest crab : a tragic poet too !

PuLL. O Carcinus ! O proud and happy father !

Here's a fine troop of wrynecks settling down.

Well, I must gird me to the fight : and you,

Mix pickle for these crabs, in case I beat them.

CR. Come draw we aside, and leave them a wide, a roomy and peaceable exercise-ground,
That before us therein like tops they may spin, revolving and whirling and twirling around.

O lofty-titled sons of the ocean-roving sire,

beautiful son," and "having beautiful sons." The phrase is used in precisely the same sense here, as in the account which Eusebius gives of the feelings wherewith the father of Origen regarded his illustrious child. He checked the boy to his face, the historian says, but often when his son was asleep he was wont to gaze upon him with reverential awe, καὶ τῆς ΕΥΤΕΚΝΙΑΣ ΜΑΚΑΡΙΟΝ ἐαυτὸν ἡγήσασθαι (Hist. Eccl. vi. 2).

1513. ὄρχιδων.] *Wrens*. See the note on 1501 supra. κατέπεσεν, pitched, like a flock of birds. "ὄρχιδων pro ὄρχηστῶν," says Bergler, "propter similitudinem vocum. Indicat eos parvas esse staturæ: mox eos τριόρχας dicit."

1514. καταβατέων.] Not, as Richter thinks, quia tam pusilli sunt, but because the Greeks said καταβαίνειν εἰς τὸν ἀγῶνα, as the Latins said descendere in certamen. At the end of the line, μοι σὺ δὲ is Hermann's excellent emendation for

μ' ὄζυρε, which had no meaning on the lips of Philocleon, and was probably borrowed from 1504 supra. The awkwardness was perceived by Bentley, who proposed to transfer the line to Bdelycleon; but Hermann's suggestion removes all difficulty, and softens the abruptness of the order given in the following line.

1515. ἄλμην.] ἐπειδὴ ἄλμην παρασκευάζουσιν ἐπὶ τῷ φαγεῖν ἰχθύδια ἢ καρκίνους. ὡς καρκίνους οὖν αὐτοῖς χρώμενός φησιν, ὅτι παρασκευάσων ἄλμην, ἵνα ἐν αὐτοῖς νικήσω, ὁπτήσω αὐτοὺς καὶ φάγω.—Scholiast. He is carrying out the idea expressed in the word καταποθήσεται above.

1517. Βεμβικίζουσιν.] Cf. Birds, 1461 —5. βέμβιξ ὁ ξύλινος στρόμβος. ἔστι δὲ βέμβιξ ἐργαλεῖον ὃν μάστιγι στρέφουσιν οἱ παῖδες, say the Scholiasts, referring to the epigram of Callimachus (No. 1, Blomfield) already cited in the note on Clouds, 48,

οἱ δ' ἔρ' ὑπὸ πληγῇσι θαῶς βέμβικας ἔχοντες
ἔστρεφον εὐρείῃ παῖδες ἐν τριόδῳ.

1518. μεγαλώνυμα.] Aristophanes means, I suppose, to contrast the high-sounding names of the sons of Carcinus with their puny and insignificant per-

sons. They were μεγαλώνυμα, though not μεγαλοσώματα. The rest of the Play (omitting the two half-lines) is written in a compound metre (ἀσυνάρτητος, see

πηδᾶτε παρὰ ψάμαθον	1520
καὶ θῖν' ἀλὸς ἀτρυγέτοιο, καρίδων ἀδελφοί	
ταχὺν πόδα κυκλοσοβεῖτε, καὶ τὸ Φρυγίχειον	
ἐκλακτισάτω τις, ὅπως	1525
ιδόντες ἄνω σκέλος [ὧδ'] ὥζωσιν οἱ θεαταί.	
στρόβει, παράβαινε κύκλῳ καὶ γάστρισον σεαυτὸν,	
ρίπτε σκέλος οὐράνιον· βέμβικες ἐγγενέσθων.	1530

the note on 248 supra, and Bentley's Phalaris, Diss. xi.), which may be roughly described as a sort of iambic tetrameter catalectic, varied by the introduction of two anapaests in place of the second, third, and fourth feet. Thus if in line 1529 we substitute *πρὸς οὐρανὸν* for *οὐράνιον*, we have the ordinary tetrameter, *ρίπτε σκέλος πρὸς οὐρανόν· βέμβικες*

ἐγγενέσθων. The two half-lines are in the same metre, stopping at the end of the second anapaest. The metrical scheme is as follows:

— | — — | — — || — | — | — | —

It may perhaps be represented to the English ear by the following translation of lines 1531-2,

For hither is creeping along | the Ocean Lord, their father,
Well pleased with the feats of his sons | the three surprising dancers.

The same metre is found in Eccl. 580, *μισοῦσι γὰρ ἦν τὰ παλαιὰ πολλὰίς θεῶνται*. Its nature is explained in Hephæstion's fifteenth chapter, and Gaisford's notes there. The anapaestic section of the verse is sometimes considered to end with the second anapaest (according to the scheme above), and then the second half is iambic: or sometimes it annexes the succeeding syllable, — | — — | — — | — —, and then the second half is ithyphallic, i. e. composed of three trochees, — | — | — | — |. It was on the latter principle that Archilochus, who invented these verses, generally divided them. Hephæstion gives the following example from Archilochus, *Ἐρασμονίδη Χαρίλαι—χρήμ' αὖ τοι γέλοισιν*. But subsequent writers used both cæsuras indiscriminately. The

first section of the line was also sometimes regarded as composed of an Ionic a majore and a choriamb, — — | — — |. Hephæstion gives several examples of the metre: and many more are collected, from Athenæus and elsewhere, in Gaisford's excellent notes.

1519. *θαλασσίσιον*.] So *Καρκίνον τοῦ θαλαττίου* in the passage cited supra 1501 from Plato Comicus. And compare the expression *ὁ ποντομέδων ἀναξ* below.

1522. *καρίδων*.] These ungainly little performers are styled *καρίδων ἀδελφοί*, partly perhaps as a joke on their grotesque and dwarfish figures: partly because, in their character of *καρκίνοι*, they would be fellow-crustaceans inhabiting the same localities: and partly because, in their character of dancers,

Ye brethren of the shrimps, come and leap
 On the sand and on the strand of the salt and barren deep.
 Whisk nimble feet around you; kick out, till all admire,
 The Phrynicean kick to the sky;
 That the audience may applaud, as they view your leg on high.
 On, on, in mazy circles; hit your stomach with your heel;
 Fling legs aloft to heaven, as like spinning-tops you wheel.

their amazing leaps and bounds might vie with the perpetual springing and frisking of the shrimps *παρὰ θιν' ἄλός ἀρπυγέτοιο*. "Walking by the sea-side in a calm evening," says Dr. Paley in a well-known passage of his *Natural Theology*, chap. xxvi, "upon a sandy shore and with an ebbing tide, I have frequently remarked the appearance of a dark cloud, or rather, very thick mist, hanging over the edge of the water to the height, perhaps, of half a yard, and of the breadth of two or three yards, stretching along the coast as far as the eye could reach, and always retiring with the water. When this cloud came to be examined, it proved to be nothing else than so much space filled with young *shrimps*, in the act of bounding in the air, from the shallow margin of the water, or from the wet sand." Bergler compares the iambic line and a half cited by Athenæus (iii. 60) in his chapter on shrimps, *ᾠρχοῦντο δ' ὡς καρίδες, ἀνθρίκων ἐπὶ Πηδῶσι κυρταί*. The penultimate of *καρίδων* is common: see Athenæus ubi supra and the next chapter. The phrase *παρὰ θιν' ἄλός ἀρπυγέτοιο* is, of course, of perpetual occurrence in Homer (*Iliad*, i. 316, 327, etc.).

1524. *τὸ Φρυνίχαιον*.] Bentley appears

to take this as if it were *κατὰ τὸ Φρυνίχαιον*, in *Phrynichus's way*. See the extract at the end of these notes. And so Bergler and Brunck translate it, *Phrynichi more, in morem Phrynichi*. But I should rather suppose ἐκλάκτισμα to be understood, τὸ Φρυνίχαιον ἐκλάκτισμα ἐκλακτισάτω. *κυκλοσοβείτε* is Dindorf's happy emendation, metri causâ, for ἐν κύκλῳ σοβείτε.

[1526. *ἰδόντες*.] This, which was Bentley's conjecture for *ᾄδοντες*, is now fully confirmed by the MSS. A syllable was wanting after *σκέλος*, and I have inserted *ᾤδε* there. The Chorus seem to be joining in the dance, and I imagine that they here give a specimen of the action which they are recommending. See *supra* 279, 688, 1169; *Peace*, 57; *Ecel*. 260, and frequently elsewhere. The dance itself is evidently a caricature of the *τραγικαὶ ὀρχήσεις*: a grotesque and extravagant caricature, no doubt: and Bergler says, "Cordacem saltant: hinc enim respicit Scholiastes in Nub. 542, quum ait τὸν δὲ κόρδακα ἐν τοῖς Σφηξίν εἰσήγαγεν." There is certainly no other scene to which that Scholiast could be referring, but I do not know whether the term *κόρδαξ* would be strictly applicable to such a dance as this.

καὶ τὸς γὰρ ὁ ποντομέδων ἄναξ πατὴρ προσέρπει
 ἡσθεὶς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχαις.
 ἀλλ' ἐξάγειτ', εἴ τι φιλεῖτ', ὀρχούμενοι θύραζε
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν
 ὀρχούμενος, ὅστις ἀπήλλαξεν χορὸν τρυγῶδων.

1535

1532. ὁ ποντομέδων ἄναξ.] Carcinus is described in terms which, as Bergler observes, are applied to Poseidon by Æschylus, Septem, 124. προσέρπει however is appropriate rather to καρκίνος the crab, than to the God of Ocean. With ῥίπτε σκέλος οὐράνιον above, Bergler compares Eur. Troad. 325, πάλτε πύδ' αἰθέριον.

1534. τριόρχαις.] ἔπαιξε διὰ τὸ τρεῖς [ὀρχηστὰς] εἶναι. ἔστι δὲ ὁ τριόρχης ὄρνειον. —Scholiast. See note on 1513 supra. The τριόρχης was a hawk (Birds, 1181) of the species represented by our well-

known Hobby, which is still called Hypotriorchis subbuteo.

1537. ὀρχούμενος.] The novelty suggested is not that the *Chorus* should make their exit with a dance; which indeed, notwithstanding the Scholiast, I do not believe would have been any novelty at all: but that the *Actors*, unconnected with the Chorus, should themselves dance at the head of the procession. It is a satire on the extravagant straining after orchestral novelties which distinguished the sons of Carcinus, and

Your Sire is creeping onward, the Ruler of the Sea,
 He gazes with delight at his hobby-dancers three.
 Come, dancing as you are, if you like it, lead away,
 For never yet, I warrant, has an actor till to-day
 Led out a chorus, dancing, at the ending of the Play.

which caused Aristophanes and other comedians to describe them as *μηχανοδίφας*, *δωδεκαμηχάνους*, and the like. See the passages cited in the note on 1501 supra. Here then is something for them to do which no man has ever done before, *οὐδεὶς πω πάρος δέδρακεν*. As this whole scene is avowedly a burlesque parody on tragic dancing and tragic dancers, I am not sure that we ought not, with several MSS. and all the early editions, to read *τραγῳδῶν* as the last word of the Play. *τρυνῳδῶν* however is found in the best MSS., and is now universally adopted.

And so, in the midst of wild revelry and excitement, ends the Comedy of the Wasps: the irony of fate, as Müller observes (*Greek Literature*, chap. 28), having brought about a revolution, the counterpart of that delineated in the *Clouds*. There, a father diverts his son from fashionable pleasures to pursuits adapted for litigation, and lives to rue the day when he succeeded in doing so. Here, a son diverts his father from litigation to fashionable pleasures, and is rewarded with a corresponding result.

I subjoin an extract from Bentley's Dissertations on Phalaris. In the Eleventh Dissertation, "Age of Tragedy," from which this extract is taken, he is engaged in showing that Tragedy properly so called, the Tragedy of Thespis and Phrynichus, was unknown in the days of the tyrant of Agrigentum. In fixing the date of Phrynichus, he has occasion to contend that there were not, as some say, *two* tragic poets of that name, viz. (1) an elder Phrynichus, the son of Polyphradmon and scholar of Thespis; and (2) a later Phrynichus, the son of Melanthes, the author of the *Φοίνισσαι* and the *Μιλήτου ἄλωσις*; but that these two alleged Phrynichuses were really one and the same person. And after many other arguments, he proceeds to consider the manner in which Phrynichus is mentioned in the Wasps.

"Aristophanes in his *Vespæ* says that the old men at Athens used to sing the old songs of *Phrynichus* ^a,

καὶ μινυρίζοντες μέλη
'Ἀρχαιομελησιδωνοφρυνιχήματα.

'Tis a conceited word of the poet's own making, and *σιδωνο* which is one member in the composition of it, relates to the *Phænissæ* (*i. e.* the Sidonians), a play of Phrynichus's, as the Scholiast well observes. Here we see the author of *Phænissæ* (whom they suppose to be the latter Phrynichus) is meant by Aristophanes: but if I prove too that Aristophanes in this very place meant the Phrynichus Thespis's scholar, 'twill be evident that these two Phrynichuses (whom they falsely imagine) are really one and the same. Now that Aristophanes meant the scholar of Thespis will appear from the very words *μέλη ἀρχαία*, *ancient songs and tunes*. *Ancient*, because that Phrynichus was the second, or, as some in Plato thought, the first author of tragedy; and *songs and tunes* because he was celebrated and famous by that very character. *Phrynichus*, says the Scholiast on this place ^b, *had a mighty name for making of songs*: but in another place he says the same thing of Phrynichus the son of Polyphradmon, who, according to Suidas, was Thespis's scholar: *He was admired*, says he, *for the making of songs* ^c; *they cry him up for the composing of tunes*; and *he was before Æschylus* ^d. And can it be doubted then,

^a Arist. Vesp. 219.

^b Schol. Vesp. 220. δι' ὀνόματος ἣν καθόλου ἐπὶ μελοποιίᾳ.

^c Schol. Aves, 750. ἐθαυμάζετο ἐπὶ μελοποιίαις.

^d Schol. Ranæ, 910. ἐπαινοῦσιν εἰς μελοποιίαν . . . ἦν δὲ πρὸ Αἰσχύλου.

any longer, but that the same person is meant? 'Tis a problem of Aristotle's, *Διὰ τί οἱ περὶ Φρύνιχον μᾶλλον ἦσαν μελοποιοί;* *Why did Phrynichus make more songs than any tragedian does now-a-days?* And he answers it, *Ἡ διὰ τὸ πολλαπλάσια εἶναι τότε τὰ μέλη ἐν ταῖς τῶν μέτρων τραγωδίαις;* correct it τὰ μέλη τῶν μέτρων ἐν ταῖς τραγωδίαις. *Was it, says he, because at that time the songs (sung by the Chorus) in tragedies were many more than the verses (spoken by the actors)?* Does not Aristotle's very question imply that there was but one Phrynichus a tragedian?

"I will add one argument more for it, and that, if I do not much mistake, will put an end to the controversy. For I will prove that the very passage in Aristophanes, where the Scholiast, and Suidas from him, tell us of this (supposed second) Phrynichus the son of Melanthes, concerns the one and true Phrynichus the scholar of Thespis. *The ancient poets, says Athenæus, Thespis, Pratinas, Carcinus, and Phrynichus, were called ὀρχηστικοί, dancers; because they not only used much dancing in the choruses of their plays, but they were common dancing-masters, teaching anybody that had a mind to learn.* And to the same purpose Aristotle* tells us, *that the first poetry of the stage was ὀρχηστικωτέρα, more set upon dances than that of the following ages.* This being premised (though I had occasion to speak of it before), I shall now set down the words of the poet^b,

Ὁ γὰρ γέρον, ὡς ἔπιδε διὰ πολλοῦ χρόνου,
Ἡκούσέ τ' αὐλοῦ, περιχαρὲς τῷ πράγματι,
Ὀρχοῦμενος τῆς νυκτὸς οὐδὲν παύσεται
Τάρχα^c ἐκεῖν' οἷς Θέσπιδι ἡγωνίζετο
Καὶ τοὺς τραγωδοὺς φησὶν ἀποδείξειν κρόνου
Τὸν νῦν, διορχησόμενος ὀλίγον ὕστερον,

which are spoken by a servant concerning an old fellow, his master, that was in a frolic of dancing. Who the Thespis was that is here spoken of, the Scholiast and Suidas pretend to tell us: for they say, *'twas one Thespis a harper, not the tragic poet^d.* To speak freely, the place has not been understood this thousand years and more, being neither written nor pointed right. For what can be the meaning of *κρόνου τὸν νῦν*? The word *κρόνος* alone signifies the whole, and *τὸν νῦν* is superfluous and needless. So in another place^e,

Οὐχὶ διδάξεις τοῦτον, κρόνος ὢν.

I humbly conceive the whole passage should be thus read and distinguished,

Ὀρχοῦμενος τῆς νυκτὸς οὐδὲν παύεται
Τάρχα^c ἐκεῖν' οἷς Θέσπιδι ἡγωνίζετο
Καὶ τοὺς τραγωδοὺς φησὶν ἀποδείξειν κρόνου
Τοὺς νῦν, διορχησόμενος ὀλίγον ὕστερον.

^e Arist. Probl. xix. 31.

^g Arist. Poet. iv.

ⁱ Schol. ibid.

^j Arist. Nubes, 920.

^f Athenæus, i. 39. οἱ ἀρχαῖοι ποιηταί.

^h Arist. Vesp. 1476.

So Suidas in Θεσπ.

All night long, says he, he dances those old dances that Thespis used in his choruses: and he says he'll dance here upon the stage by and by, and show the tragedians of these times to be a parcel of fools, he'll out-dance them so much. And who can doubt now, that considers what I have newly quoted from Athenæus, but that Thespis ὁ ἀρχαῖος, the *old* tragic poet (who lived CXLIV years before the date of this play), ὁ ὀρχηστὴς, the common *dancing-master* at Athens, is meant here by Aristophanes? So that the Scholiast and Suidas may take their *harper* again for their own diversion: for it was a common practice among those grammarians, when they happened to be at a loss, to invent a story for the purpose. But to go on with Aristophanes: the old fellow begins to dance, and as he dances, he says,

Κλῆθρα χαλάσθω τάδε· καὶ γὰρ δὴ
Σχήματος ἄρχῃ
(Οἱ. Μᾶλλον δέ γ' ἴσως μανίας ἀρχή.)
Πλευρὰν λυγίσαντος ὑπὰ βῶμης.

So the interlocution is to be placed here, which is faulty in all the editions. *Make room there, says he, for I'm beginning a dance that's enough to strain a man's side with the violent motion.* After a line or two, he adds,

Πτήσσει Φρύνιχος, ὥσπερ ἀλέκτωρ,
(Οἱ. Τάχα βαλλήσεις)
Σκέλος οὐράνιον γ' ἐκλακτίζων.

Thus these words are to be pointed, which have hitherto been falsely distinguished. But there's an error here of a worse sort which has possessed the copies of this play ever since Adrian's time, and perhaps before. Πτήσσω signifies *to crouch and sneak away for fear* as poultry do at the sight of the kite, or a cock, when he is beaten at fighting. The Scholiast^k and Ælian^l tell us that πτήσσει Φρύνιχος, ὥσπερ ἀλέκτωρ, *Phrynichus sneaks like a cock*, became a proverb upon those *that came off badly in any affair*; because Phrynichus the tragedian came off *sneakingly* when he was fined 1000 drachms for his play *Μιλήτου ἄλωσις*. Now, with due reverence to antiquity, I crave leave to suspect that this is a proverb coined on purpose, because the commentators were puzzled here. For, in the first place, *to sneak away like a cock*, seems to be a very improper similitude: for a cock is one of the most bold and martial of birds. I know there's an expression like this, of some nameless poet's,

Ἔπτηξ', ἀλέκτωρ δοῦλον ὡς κλίνει πτερόν.

He sneaked like a cock that hangs down his wings when he's beaten^m.

^k Schol. *ibid.*

^l Ælian, Var. Hist. xiii. 17. ἐπὶ τῶν κακόν τι πασχόντων.

^m Plut. in Alcib. iv.

But this case is widely different: for the comparison here is very elegant and natural, because the circumstance of *being beaten* is added to it; but to say it in general of a cock, as if the whole species were naturally timid, is unwarrantable and absurd. As in another instance: *he stares like a man frightened out of his wits*, is an expression proper enough: but we cannot say in general, *he stares like a man*. I shall hardly believe, therefore, that Aristophanes, the most ingenious man of an age that was fertile of great wits, would let such an expression pass him, *he sneaks like a cock*. But, in the next place, the absurdity of it is doubled and tripled by the sentence that it's joined with: *Phrynicus*, says he, *kicking his legs up to the very heavens in his dances, crouches and sneaks like a cock*. This is no better than downright nonsense; though, to say something in excuse for the interpreters, they did not join ἐκλακτίζων with Φρύνιχος, as I do, but with the word that follows in the next verse. But, if the reader pleases to consult the passage in the poet, he will be convinced that the construction can be no other than what I have made it. Ἐκλακτισμός, says Hesychius, σχῆμα χορικόν, ὀρχήσεως σύντονον, (correct it σχῆμα χορικῆς ὀρχήσεως, σύντονονⁿ), was a sort of dance lofty and vehement, used by the choruses. And Julius Pollux, Τὰ ἐκλακτίσματα, γυναικῶν ἢν ὀρχήματα' ἔδει γὰρ ὑπὲρ τὸν ὦμον ἐκλακτίζειν: the ἐκλακτίσματα, says he, were the dances of women; for they were to kick their heels higher than their shoulders^o. But I conceive here's a palpable fault in this passage of Pollux: for certainly this kind of dance would be very unseemly and immodest in women. And the particle γὰρ, for, does further show the reading to be faulty. For how can the throwing up the heels as high as the head in dancing, be assigned as a reason why the dance must belong to women? It would rather prove it belonged to men, because it required great strength and agility. But the error will be removed, if instead of γυναικῶν we correct it γυμνικῶν. The dance, says he, was proper to the γυμνικοί, exercisers; for the legs were to be thrown up very high, and consequently it required teaching and practice. Well, it's evident now, how every way absurd and improper the present passage of Aristophanes is. If I may have leave to offer at the emendation of so inveterate an error, I would read the place thus:

ΠΑΗΣΣΕΙ Φρύνιχος ὡς περ ἄλεκτωρ
(Οἱ. Τάχα βαλλήσεις)
Σκέλος οὐράνιον γ' ἐκλακτίζων:

i. e. *Phrynicus strikes like a cock, throwing up his heels very lofty*. This is spoken by the old fellow while he's cutting his capers; and in one of his frisks he offers to strike the servant that stood by, with his foot as it was aloft. Upon which the servant says, Τάχα βαλλήσεις, you'll hit me by and by with your capering and kicking. Πλήσσω is the proper term for a cock when he strikes as he's fighting; as πλῆκτρον is his spur that he strikes with. The meaning of the passage is this, that in his

ⁿ So Pollux, iv. 14. τὸ σχίστας ἔλκειν, σχῆμα ὀρχήσεως χορικῆς.

^o Pollux, ibid.

dances he leaped up and vaulted like Phrynichus, who was celebrated for those performances: as it further appears from what follows a little after,

Καὶ τὸ Φρυνίχειον
 Ἐκλακτισάτω τις ὕπῳς
 Ἄδοντες ἄνω σκέλος
 Ὡςιν οἱ θεαταὶ P:

which ought to be thus corrected and distinguished,

Καὶ, τὸ Φρυνίχειον,
 Ἐκλακτισάτω τις ὕπῳς
 Ἰδόντες ἄνω σκέλος,
 Ὡςιν οἱ θεαταὶ:

i. e. *And, in Phrynichus's way, frisk and caper; so as the spectators, seeing your legs aloft, may cry out with admiration.* Now, to draw our inference from these several passages, it appears, I suppose, sufficiently, that the Phrynichus here spoken of by Aristophanes was, as well as the Thespis, famous for his dancing, and consequently, by the authority of Athenæus quoted above, he must be ὁ ἀρχαῖος Φρύνιχος, *the ancient Phrynichus, ὁ ὀρχηστικός, the master of dancing*^q. Upon the whole matter, then, there was but one tragedian Phrynichus, the scholar of Thespis."

p Arist. Vesp. 1524.

q We have part of an epigram made by Phrynichus himself (Plut. Sympos. viii. Quest. 9) in commendation of his own dancing,

Σχήματα δ' ὀρχησις τόσα μοι πόρεν, ὅσσ' ἐνὶ πάντεσσι
 Κύματα ποιεῖται χεῖματι νῦξ ὁλόῃ.

APPENDIX

OF VARIOUS READINGS AND MISCELLANEOUS CRITICISMS.

THE following synopsis is constructed on the same principles as that contained in my Appendix to the Peace. For an exposition of those principles, and a brief narrative of the successive stages through which the Aristophanic text has passed, the reader is referred to that Appendix. The Wasps is found in the following MSS.:—

- R. The Ravenna MS.
- V. The Venetian.
- P. The first Parisian (No. 2715).
- II. The second Parisian (No. 2717).
- F. The first Florentine (No. 31, 15 in the Laurentian Library).
- Φ. The second Florentine (No. 31, 16).
- Vat. The Vaticano-Palatine.

The readings of the Ravenna and Venetian manuscripts are given in accordance with the collation made by Bekker; those of the two Parisian manuscripts, from Brunek; and the others, from various collations, as recorded by Dindorf.

The editions in my own possession, used in compiling this synopsis, are as follows:—

- (1) Junta. Florence, 1515. (The editio princeps of the *Lysistrata* and *Thesmophoriazusæ*.)
- (2) Gormont. Paris, 1528.
- (3) Zanetti. Venice, 1538.

- (4) Farræus. Venice, 1512.
- (5) Grynæus. Frankfort, 1544.
- (6) Rapheleng. Leyden, 1600.
- (7) Scaliger. Amsterdam, 1670. (This edition goes by the name of Scaliger because it contains some notes of his : but he is not responsible for the text.)
- (8) Kuster. Amsterdam, 1710.
- (9) Bergler. Leyden, 1760.
- (10) Brunck. London, 1823.
- (11) Bekker. London, 1829.
- (12) Dindorf. Oxford, 1835.
- (13) Weise. Leipsic, 1842.
- (14) Bothe. Leipsic, 1845.
- (15) Holden. London, 1848.
- (16) Bergk. Leipsic, 1857.
- (17) Richter's Wasps. Berlin, 1858.
- (18) Meineke. Leipsic, 1860.
- (19) Holden's Wasps. London, 1865

Mr. Mitchell's edition of the Wasps (to the end of the Parabasis), London, 1835, merely follows the text of Dindorf. Dr. Holden's earlier edition was also based on Dindorf's text : in his last edition he substantially follows Meineke, a far less safe guide. Modern German criticism, as regards Aristophanes at least, is calculated rather to display the ingenuity of the critic, than to improve the text of the author. Alterations are introduced, without any semblance of authority or probability, apparently for no other reason than that they would, in the opinion of the editor, have done as well as the received and authorized reading. Fortunately each succeeding editor, whilst he introduces a host of novelties of his own, sweeps away all those introduced by his predecessor, so that we are never more than one remove distant from the genuine text.

Recent editors concur in numbering the lines as they are numbered

in the text of Brunck's edition. Owing to this convenient practice, references to Aristophanes have acquired a fixity and a uniformity which are wanting in references to Pindar and the Attic Tragedians.

2. διδάσκειν. This word is omitted in V.

3. προῖφειλεις. The reading of the MSS. and most editions is προῖφειλεις, for which Elmsley (at Eur. Heracl. 241) suggests προῖφειλεις, and Hamaker suggests προῖφειλεις. Elmsley's suggestion is adopted by Dindorf, Bothe, Hirschig, and Bergk; Hamaker's by Meineke and Holden. Richter reads πρὸ φειλεις. For ἄρα V. has ἄρα.

4. οἶσθ' ἔ. R. V. vulgo. οἶσθας. Π. Brunck. οἶσθ'. P. Φ., whence Elmsley (at Ach. 457) would read οἶσθ' οἶον τὸ κνώδαλον.

5. μικρόν. R. V. Kuster, recentiores. μικρόν. P. Π. Φ. Edd. veteres.

6. οὖν. vulgo. αὖ. R. Scaliger.

7. ὕπνου. R. V. Bekker, and Dindorf. Invernizzi however transcribed ὕπνιον from R., and this is approved by Meineke and adopted by Holden. ἡδῆ. vulgo. For ταῖν Hirschig, Cobet, Meineke, and Holden read τοῖν.

8. ἀλλ' ἦ. Bergler, Brunck, Dobree, Dindorf, recentiores. ἀλλ' ἦ. MSS. Edd. veteres. The words are frequently interchanged. See Hemsterhuys at Lucian's Neoyomantia (iii. 2, ed. Bipont), οὗτος, ἀλλ' ἦ (or ἦ) παραπαλεις; Brunck at Acharnians, 1111; Bp. Monk at Eur. Hipp. 936; Conington at Æsch. Choeph. 774. Bothe continues this line to Sosias, and thenceforward transposes the names of the speakers.

9. ἀλλ'. V. omits this word.

11. The older editions, and V., insert τις between ἀρίως and ἐπεστρατεύσατο. It was ejected by Bentley, Porson (at Hec. 1161), and Elmsley (at Ach. 127). Their opinion was confirmed by R., and is followed by all the later editors, except Richter, who retains τις, and Bothe, who substitutes τι.

14. Hamaker proposes to read ΣΩ. κάγωγ'. ΞΑΘ. ἀληθῶς; ΣΩ. οἶον οὐδέποτε.

15. αἰετόν. V. Brunck, recentiores. αἰετόν. R. Edd. antiquiores. So in Peace, 133. In both instances I have followed V.; but the form αἰετός cannot be altogether excluded from Aristophanes, since it is elsewhere supported by the whole force of the MSS.

16. καταπτόμενον. MSS. vulgo. καταπτόμενον. Brunck, Bothe, Meineke, Holden.

19. ἀποβαλεῖν. ἀπολαβεῖν. P. Dobree has a fancy that some words may have dropped out, descriptive of the change of the eagle into Cleonymus, such as (he suggests) Κάπειτα ταύτην ἀποβαλεῖν [ἐξ αἰετοῦ γενόμενον αὐτὸν ἐξαπίνης] Κλεώνυμον.

21. ΞΑ. πῶς δῆ; ΣΩ. So the line is divided by Bentley, Cobet, Holden, Bergk, Richter, and Meineke. In the MSS. and generally, the whole is continued to Sosias. For πῶς δῆ Reiske would read πᾶς δῆ. According to Dindorf (not according to Bekker) V. has

προερεῖ for προσερεῖ, and προερεῖ is read by Bergk, Meineke, and Holden. Cobet suggests προτενεῖ, and so Hirschig. For λέγων V. has λέγω.

22. τί ταυτὸν. Cobet, Hirschig, and Richter: and Meineke in his Vind. Aristoph. appears to approve of this reading (but would also change ταυτὸν into ταυτὸν ὄν). Moreover it brings the passage into an exact accord with the actual riddle quoted. See the note on the line. Before Brunck the reading was ὅ,τι, which is treated by the Scholiast as an Attic usage for τί. ἐν τῷ ὅ,τι, he says, περιττεύει τὸ οὐ Ἀττικῶς τὸ γὰρ σημαίνονμενον ἀντὶ τοῦ τί ταυτὸν ἐν γῇ ἐν ἐρωτήσῃ. Bergk too in his notes prefers ὅ,τι. But no such Attic usage is known: and Brunck introduced ὅ,τι, connecting it with πῶς δὴ, "*How comes it that?*" And ὅ,τι is found in most editions since Brunck (those editors who follow Bentley's distribution of the preceding line connecting ὅ,τι with λέγων), and apparently in the MSS. τ' ἀπέβαλεν. R. V. Bekker, recentiores. In the old editions the line ran ὅ,τι ταυτὸν θηρίον ἐν τε γῇ (ἐν γῇ. Π.), and γ' ἀπέβαλε (ἀπέβαλεν. Φ.) was substituted for θηρίον in the following line. P. has ταυτὸν ἐν γῇ θηρίον, and so Brunck and Weise.

23. κὰν τῇ θαλάττῃ. κἄν' ἐν θαλάττῃ. Dobree.

24. τοιοῦτον. R. V. vulgo. τοιοῦτ'. Bentley, Elmsley (at Ach. 178), Bothe. No doubt the first syllable *may* be long, as infra 384 and in Æsch. Suppl. 277, καὶ Νεῖλος ἂν θρέψῃ τοιοῦτον φυτὸν. But it is usually short, and it is better to follow the MS. reading. Meineke adopts τοιωτ' in his text, but repents in his notes.

25. ἔσται. vulgo. ἐστί. Hamaker. The suggestion is founded on a misunderstanding of the true sense of the passage. See the note and the passage there cited from Alciphron. Hamaker would also make the words οὐ μὰ τοὺς θεοὺς a part of Xanthias's speech.

27. ποῦ 'στ'. R. V. vulgo. And this is right. Cf. Thesm. 21. τοῦστ'. Dindorf, Holden, Bergk, and Meineke. Bentley seems to continue this line to Sostratus.

28. ἐστίν. V. Kuster, recentiores. ἐστί. R. Edd. veteres.

30. πρῶτον. πρῶτον. Meineke, Vind. Aristoph.

31. πυκνί. R. V. Bekker, Dindorf, Holden, recentiores. πυκνί. Edd. veteres.

34. τοῖσι προβάτοις. R. V. Bekker, Dindorf, Bothe, Holden, Meineke. τοῖς προβάτοισι. ceteri. For μούδκει R. has 'μουνδοκεί.

35. φάλανα. φαῖλανα. R. both here and in line 39.

36. ἐμπερημένης. Bekker, Dindorf, Weise, Bothe, Bergk. ἐμπερημένην. R. Meineke, Holden. ἐμπερησμένης. vulgo. ἐμπερησμένην. V. ὕς. R. V. Gormont, Scaliger, Kuster, recentiores. σνός. Ald. Junta, Zanetti, Edd. veteres.

38. τοῦνύπνιον. τοῦνύπνιον. Cobet.

41. διστάναι. R. V. Bekker, Dindorf, Bothe, recentiores. διστάνειν. Edd. veteres, Weise.

48. γιγνώμενος. γενόμενος. Bothe, Bergk.

49. ἄνθρωπος ὦν. R. V. Bekker, Dindorf, Bothe, recentiores. ἄνθρωπος ἦν. Edd. veteres, Weise. Bergk proposes ἄνθρωπος εἴ τις.

50. οὐκουν κ.τ.λ. "Pro hoc versu V. habet γιγνώμενος ἦμιστ'." Bekker. συμβαλεῖν. P. Π. Φ. Brunck, Porson, re-

centiores. *ξυμβαλῆιν*. Edd. veteres. *συμβαλλῆιν*. R.

52. *ὁβολώ*. R. V. P. Gormont, Scaliger, Kuster, Bekker, Dindorf, Bothe, recentiores. *ὁβολούς*. Ald. Junta, Zanetti, Farraeus, Grynaeus, Rapheleng, Bergler, Brunck, Weise.

53. *οὔτως*. MSS. vulgo. *οὔτω σ'*. Geel, Cobet, Richter, Meineke, Holden. *σαφώς*. R. V. Bekker, Dindorf, Holden, Bergk, Meineke. *σαφώς*. ceteri.

55. *ὀλίγ' ἄτθ'*. Scaliger, Kuster, Dawes (Misc. Crit. p. 550, ed. Kidd), Bekker, recentiores. *ὀλίγ' ἄττα*. R. V. Francini, Gormont. *ὀλίγα γ'*. P. Φ. Brunck, and so most of the older editions. *ὀλίγ'* (contra metrum). Π. *πρώτον*. R. V. Francini, Bekker, recentiores, except Meineke, who with the older editions reads *πρότερον*.

57. *κεκλειμένον*. R. V. P. II. Gormont, Scaliger, Brunck, recentiores. *κεκλαμμένον*. Edd. veteres and Scholiast.

58. *οὐδέ*. R. V. Scaliger, Kuster, Bergler. *οὔτε*. vulgo.

59. *διαρριπτοῦντε*. *διαρριπτοῦντες*. R. *παραρριπτοῦντε*. Brunck.

61. *ἀνασελγαυόμενος*. MSS. vulgo. *ἐνασελγαυόμενος*. Dindorf, Hermann, Weise, Holden, Meineke. "*ἀνα* in hujus verbi compositione valet *versus, iterum*," Brunck. V. inserts *ἂν* between *αὔθις* and *ἀνασελγαυόμενος*.

62. *κλέων γ'*. R. V. P. II. Brunck, recentiores. *κλέων* (omisso *γε*). Edd. veteres. *ἐλαμψεν*. R. *ἀνέλαμψε*. Cobet. Bergk seriously proposes *κλέων' ἔγλαψα*.

65. *ἡμῶν*. Hamaker, not understanding the poet's meaning, alters *ἡμῶν* into *ἡμῶν*.

66. *φορτικῆς*. *φροντικῆς*. Zanetti and

Rapheleng, who also have *ἔστι* for *ἔστιν* in the next line.

68. *ἄνω*. MSS. vulgo. *ἄνω* (*ὁ ἄνω*). Reisig, Hermann, Richter, and Meineke. Bergk proposes *ὑνω*.

70. *καθίρξας*. MSS. Scaliger, Bentley, Kuster, recentiores. *καθεύδειν*. Edd. before Scaliger.

72. *οὐδ' ἂν ξυμβάλοι*. V. Bekker, recentiores (except Richter). *οὐδ' ἂν ξυμβάλη*. R. *οὐδὲ ξυμβάλοι*. Edd. antiquiores. Richter.

73. *τοπάζετε*. *τοπάζεται*. Φ. Farraeus, Grynaeus.

74. *Προνάπου*. R. V. Dindorf, Holden, Bergk, Meineke. "*Dativum Pronάπει est apud Isæum*, p. 65. 18." Dindorf. *Προνάπου*. ceteri.

75. The distribution of the dialogue which I have followed has been established since the time of Scaliger, and is supported by the best MS. authority. The older editions gave the words *ἀλλ' οὐδὲν λέγει* to Sosias (and so, according to Dindorf, does V., though Bekker says otherwise); and some gave the following line to Xanthias, getting back into the right arrangement at line 78. Meineke (followed by Holden) gives 74 and half 75 to Sosias; the rest of 75 and 76 and 77 to Xanthias; 78 and half 79 to Sosias; the rest of 79 and 80 to Xanthias; 81 and 82 to Sosias; and 83—136 to Xanthias. But the ordinary arrangement is far better. Richter too divides the line before us, giving the words *ἀλλ' οὐδὲν λέγει* to Sosias. The Scholiast says, *τινὲς ἀμοιβαία. χαρίεστερον δὲ λέγεσθαι αὐτὰ συνεχῶς πρὸς ἐνός*. Bergk, Meineke, and Holden mark a lacuna between 76 and 77.

77. *φίλο*. *φιλόδικος*. R. For *ἀρχή*

Hirschig conjectures, and Meineke, Rich-ter, and Holden read, ἀρχή.

78. Σωσίας. Brunck reads Σωσία, ob- serving that Sosias was the name of a slave, and that slaves were not admitted as spectators. Dobree contests both propositions, referring to Demosthenes adv. Macart. 1075; Xenoph. Anab. i. 2. 9; Antiphon, 137, on the first point, and to Plato, Gorgias, p. 502 D, on the second. The Scholiast also mentions two persons, apparently Athenian citi- zens, of the name of Sosias. However, for the reasons given in my note, I dissent from the received opinion which makes Sosias here the name of one of the audience.

80. ἐστὶν ἀνδρῶν. The editions before Scaliger transposed these words contra metrum.

81. ὁ Νικόστρατ'. R. V. P. II. Aldus, Junta, Gormont, Zanetti, Farreus, Gry- næus, Rapheleng, Scaliger, Brunck, Por- son, recentiores. ὁ Νικόστρατος. Francini, Kuster, and some of the old editions.

86. εἰ δὴ 'πιθυμείτ'. R. V. P. II. Brunck, Porson, recentiores. εἰ δ' ἡπι- θυμείτ'. Edd. veteres. εἰ δέ γ' ἐπιθυμείτ'. Reiske.

90. καθίζηται. καθέζηται. Bergk. R. and V. omit πῖ.

91. ὁρᾷ. ἐρᾷ. R. τῆς. τίς. Zanetti, Farreus, Rapheleng.

92. καταμύσθ. V. P. II. Brunck, re- centiores. καταμύσει. Edd. veteres. κατα- μύσσει. R.

93. πέτεται. R. V. Scaliger, Kuster, recentiores. πέταται. Edd. veteres.

94. γ' ἔχειν. R. vulgo. ἔχειν γ'. V. κατέχειν. Hirschig. φέρειν. Hermann, Meineke. τῶν ψήφων for τὴν ψήφον γ' Dobree.

97. ἦν. R. V. Bentley, Brunck, Porson, recentiores. ἄν. Edd. veteres.

98. νιόν. R. V. Dindorf, recentiores. τόν. Edd. veteres down to and including Bekker. But the first syllable of Πυρι- λάμπους is short. Bentley proposed τόν τοῦ.

99. παρέγραψε. παρέγραψεν. R.

100. ἦδ'. R. V. vulgo. ἦδεν. P. II. Φ. Brunck. ἀφ' ἐσπέρας. R. V. Bekker, Bergk, Richter, Meineke, and Holden. ἐφ' ἐσπέρας. P. II. ceteri. For ὅς Din- dorf, Hamaker, and Bergk propose, and Meineke reads, ὅς.

101. ὅψ' ἐξεγείρειν. R. V. Bekker, re- centiores. ὡς ὅψ' ἐγείρειν. Edd. veteres.

103. εἰθὺς δ' ἀπὸ. R. V. Gormont, Sea- liger, Kuster, recentiores. εἰθὺς ἀπὸ. Edd. veteres. For δορπηστοῦ Florent Chretien, Scaliger, and Kuster have δορπιστοῦ.

105. προσεχόμενος. vulgo. προσισχό- μενος. Hirschig and Meineke: from Plutus, 1095, ὥσπερ λεπὰς τῷ μειρακίῳ προσίσχεται. For κίονι Reiske proposes πρήνι.

108. ἀναπεπλασμένος. R. V. Bekker, Dindorf, Buthe, recentiores. ὑποπεπλασ- μένος. Edd. veteres.

109. δέϊσας. δήσας. R.

110. ἔχοι. R. V. P. Dindorf, Holden, Bergk, Richter, and Meineke. ἔχη. vulgo. δικάζειν. δικάζων. Lenting, Mei- neke (Vind. Aristoph.). Meineke re- moves line 135 from its proper position, and inserts it after the present line, where it is clearly out of place.

113. ἐνδύσαντες. R. V. Francini, Gor- mont, Scaliger, Porson, Bekker, recen- tiores. ἐγκλείσαντες. ceteri. ὡς ἄν. MSS. vulgo. ὥστ' ἄν. Scaliger, Kuster, Berg- ker.

117. *ὁ δ'.* Here and in 119, 124, 126, and 129, most of the old editions have *ὁδ'.*

118. *κακάθαιρ'.* R. Brunck, Bekker, recentiores. *κακκάθαιρ'.* V. Gormont. *καὶ κάθαιρε.* P. II. Zinetti, Farræus, Rapheleng, Scaliger. *καὶ κάθαιρε.* Junta, Grynæus, Kuster, Bergler. For *αὐτὸν* Meineke in his Vind. Aristoph. proposes to read *αὐτὸν*, suggesting that Bdelycleon himself went through a course of lustration in the expectation that his father would follow his example. *ὁ δ' οὐ μάλα.* R. V. Gormont, Scaliger (in notes), Bekker, Dindorf, Holden, recentiores. *καὶ μάλα.* vulgo (with no stop at the end of the line). Mitchell proposes to give *καὶ μάλα* to Sosias, comparing Clouds, 1326; Frogs, 890. Bothe reads *ὁδῶ μάλα.* The meaning is that the lustrations and purifications had no more effect than the previous exhortations.

119. *μετὰ τοῦτ'.* R. Bergk, Meineke. Cf. Frogs, 143, 1024; Thesm. 631, 655; and an excellent note by Fritzsche on the last-mentioned line. *μετὰ ταῦτ'.* vulgo.

120. *εἰς.* R. V. and most of the later editors. *ἐς.* ceteri. A strenuous battle has been waged over *εἰς* and *ἐς*, some wishing to extirpate one form, and some the other; but nothing is plainer than that Aristophanes used both forms indifferently: and I shall not hereafter notice variations of this description.

121. *ὅτε δὴ δέ.* vulgo. *ὅτε δῆτα.* R. V. Bekker, Bothe, Bergk, Richter, Holden, and so Dindorf in his text, though in his notes he prefers the common reading. Meineke on the contrary has *δὴ δέ* in the text, and *δῆτα* in his notes. Cf. Lys. 523; Eccl. 195, 315, 827.

124. *κιγκλίδι.* *γγυγλίδι.* V.

125. *ἐξεφρείομεν.* vulgo. *ἐξεφρίομεν.* R. V. Bekker, and Dindorf in his text, though here again in his notes he recalls the old reading. Dobree says that Porson conjectured, though with doubt, *ἐξεφροῦμεν ἂν*, and he himself approves of that conjecture, proposing however two others, *ἐντεῖθεν οὖν ὁ μὲν οὐκέτ' αὐτὸν ἐξέφρει, ὁ ἐντεῖθεν οὐκέτ' οὐδαμῶς αὐτὸν ἐξέφρει.* Meineke conjectured *ἐξέφρει μόνον*, but in his Vind. Aristoph. adopts Nauck's reading *ἐξεφρίομεν.*

126. *ὑδροροῶν.* *ὑδροροῶν.* R.

129. *κολοίς.* Eustathius on Homer's Iliad, p. 811, says, *καὶ κλέπταις δὲ ἦσαν ἐγκεντρίδες τινές. Κόροις οὖν τοιαύτας ἔχων, ἀνερριχάτο κλεπτικῶς διὰ τῶν τοίχων.* And Bergler therefore (see Burmann's preface to Bergler's Aristophanes, p. 7) proposed to read *Κόροις* in the line before us; an ingenious suggestion; but there can be no manner of doubt that the ordinary reading is correct.

130. *ἐξήλλετο.* *ἐξήλετο.* V.

134. *τῷδε.* R. V. Francini, Gormont, Scaliger, Kuster, Bergler, Bekker, recentiores. *τῷδε.* P. II. Edd. veteres, and Brunck.

135. *φρναγμοσεμνάκους τινάς.* V. Suidas (s. v.), and Kuster there, Florent Chretien, Scaliger (in notes), Brunck, Porson, recentiores (except Meineke). *ὁφρναγμοσεμακουστίνους.* Π. Φ. Edd. veteres. *φρναγμοσεμακουστίνους.* R. P. Meineke. *ὁφρναγμοσεμνοβουστίκους.* Bentley.

136, 137. Hamaker transposes these two lines.

139. *εἰσελήλυθεν.* R. Bekker, Dindorf, Holden, recentiores. *εἰσελήλυθε.* Edd. veteres. *ἐξελήλυθεν.* V.

140. *μυσπολείται καταδεδυκός.* So I read the passage. *πολείται* occurs in Birds,

181. *μυσπολεί τι καταδεδυκός*. V. P. Φ. Brunck, recentiores. *μυσπολεί τις καταδεδυκός*. Π. Bentley, Porson. *μυσπολεί τις καταδεδυκός*. R. *μυσπολεί γ' ὅστις καταδεδυκός*. Aldus, Junta, Zanetti, Faræus, Grynæus, Rapheleng. *μυσπολεί τις ὅστις καταδεδυκός*. Francini, Gormont, Scaliger, Kuster, Bergler. Bentley suggested also *μυσπολεῖ γε καταδεδυκός*. Reiske proposed to divide the line and read SERV. *ναὶ μυσπολεῖ τις καταδεδυκός*. BDEL. ἀλλ' ἄθρει.

142. ΣΩ. R. V. P. Brunck, recentiores down to Bergk, who makes Xanthias the speaker throughout the ensuing dialogue, and is followed by Meineke and Holden. ΞΑ. and ΣΩ. Richter. OIK. Edd. veteres.

143. ΒΔ. The prefix was omitted in the editions before Brunck.

145. *ξύλου τίνος*. R. Bekker, Dindorf, recentiores. *τίνος ξύλου*. V. Edd. veteres, Weise.

146. *ὄσπερ*. ὦσπερ. R.

147. *οὐκ ἐσπερῆσεις*. V. Edd. veteres (except Francini and Gormont) down to and including Bekker, and so Weise, Richter, and Holden. *οὐκ ἐρρήσεις* (contra metrum). R. Francini, Gormont. The reading in the text is confirmed by the Scholiast, *οὐκ εἰσελεύσει μετὰ φθορᾶς*; (*get in and be hanged to you*,) and is indubitably correct. Unfortunately some commentators object to the *ἐσ-*, and hence various alterations for the worse have been proposed. *οἰκέτ' ἐρρήσεις*. Elmsley (at Ach. 42), Bothe, and Bergk. *οὐ γὰρ ἐρρήσεις*. Dindorf, Hermann, and Meineke. *οὐκ ἀπερρήσεις*. Fritzsche (at Thesm. 657).

150. *ἀτάρ*. ἀλλ'. Vat. *ἑτερός γ'*. R. V. Bekker, Meineke (in notes), Holden. *ἕτερος*. vulgo.

151. *νῦν*. R. V. Bekker, recentiores, except Richter, who with the older editions reads *νυνί*.

152. ΣΩ. *Νῦν τὴν θύραν ὠθεῖ*. ΒΔ. The older editions down to and including Bekker, and Weise, Bothe, and Bergk read OIK. *παῖ τὴν θύραν ὤθει*, except that after Brunck OIK. was changed into ΣΩ., and that Bothe and Bergk omit the prefix altogether. But R. and V. leave a lacuna in the place of *παῖ*, and so Dindorf, who however suggests *σύ*. Bergk conjectures *τίς τὴν θύραν ὠθεῖ*; Meineke and Holden, after Hermann, omit the prefix and read *ὅδε τὴν θύραν ὠθεῖ*. Richter reads *σύ δὲ τὴν θύραν ὤθει*. I think that Hermann must be right in reading *ὠθεῖ*, otherwise we have no indication that Philocleon has shifted his ground from the chimney to the door: but if we are allowed to fill up the lacuna at our pleasure, *νῦν* seems to me more appropriate than *ὅδε*; or we might read *τὴνδ' αὖ*; and I think that this half-line must certainly belong to Sosias; whilst the directions from *πῖεζε* to *ἐκτρώξεται*, which are usually continued to Sosias, should clearly be attributed to Bdelycleon, who is throughout the commander-in-chief conducting the operations, and who would not keep silence at this crisis. For the second *νυν* Aldus and Junta have *νν*.

154. *κατακλείδος*. *κατάκλειδος*. V. *κατακλῆδος*. Meineke.

155. *φύλαττέ θ'*. MSS. vulgo. *φύλατθ'*. Elmsley (at Ach. 178), Dindorf, and so (omitting the stop at the end of the preceding line and connecting *καὶ τοῦ μοχλοῦ φύλαττε κ.τ.λ.*) Hermann, Bergk, Meineke, and Holden. *φυλάττεθ'*. Rapheleng, Reisig.

156. *μιαρώτατοι*. R. V. Π. Φ. Florent Chretien, Bentley, Brunck, recentiores. *μιαρώτατε*. Edd. veteres. *μιαρώατω*. Bergler, Paulmier. But Bdelycleon is now with the servants.

157. *δικάσοντά μ'*. R. V. Π. Florent Chretien, Bentley, Bergler, recentiores. The older editions had *δικασόν τι μ'*.

158. The prefix ΦΙΑ. before *ὁ γὰρ θεὸς* was omitted in all editions antecedent to Bergler, who seeing that these words must belong to Philocleon, gave him the whole three lines 158-60. The present line was rightly divided by Bentley and Brunck, who also first added the note of interrogation (*will that vex you?*) after *φέροις*. For *φέροις* the editions before Scaliger varied between *φέρης* (Aldus, Junta, Gormont, Grynaeus) and *φέρεις* (Zanetti, Farreus, Rapheleng). Bdelycleon's part in the ensuing dialogue 158-169 is transferred to Xanthias by Beer, Bergk, Meineke, and Holden; and divided between Xanthias and Sosias by Richter.

159. *μοῦχρησεν*. R. V. Π. Π. vulgo. *μοι' χρησεν*. Kuster, Brunck, Weise.

160. *τότε. πότε*. Junta, Zanetti, Farreus, Rapheleng. *ἀν τότε*. Lenting, Meineke, and Holden. Lenting also suggests *τότ' ἀν*.

161. The old editions which ascribed the preceding speech to Bdelycleon, naturally gave this to Philocleon. This too was set right by Bentley and Brunck.

162. *ἔκφρες*. Buttman, Dindorf, Holden, Bergk, Richter, and Meineke. *ἔκφερε*. MSS. vulgo. *ἔκφρει* conjectit Brunck, recepit B. also.

164. *τοῖνυν*. R. V. Π. Brunck, recentiores. *τοῖνυν γ'*. Edd. veteres. *τοῖνυν*. P. with *γ'* added by a later hand.

165. *δα*. omitted in Junta and Gormont.

166. *δότε μοι ξίφος*. R. V. Π. Brunck, recentiores. *δότε ξίφος*. Edd. veteres.

167. *τιμητικόν*. "τι τημητικόν. Date quanto ocyus ensem vel πινάκιον aliquod incidendi vim habens, h. e. quo cerebrum homini diminuum." Dawes. "In hac crisi Dawesii acumen desidero. Mihi certe Aristophaneum quàm maxime videtur ut senex φιληλιαστής, ὑπὸ δυσκολίας ἅπασι τιμῶν τὴν μακρὰν, cum mortem alicui minatur, poscat gladium aut—tabellam damnatoriam: qualem scilicet, gladio non minus mortiferam, vibrare solitus sit." Tyrwhitt.

168. *ἄνθρωπος*. Dawes, Bekker, Dindorf, recentiores. *ἄνθρωπος*. MSS. Edd. veteres. *δρασίει*. R. V. Bentley, Dawes, Bergler, recentiores. *δράσειε*. Edd. veteres. *δράσειεν*. P. Kuster. *δράσει*. Π.

171. *κἀν ἐγώ*. R. V. Francini, Scaliger, Bekker, recentiores. *καὶ τὸς ἀν*. Vat. Edd. veteres.

172. *ὥσπερ γ' ἐγώ*. vulgo. *ὥσπερ ἐγώ*. R. V. Π. Francini, Frobenius, Scaliger, Kuster, Bergler, and Bekker.

173. *ἀλλὰ τὸν ὄνον ἔξαγε*. These words are given to Philocleon by Bergk, Meineke, and Holden.

175. *ὡ' αὐτόν*. R. Bekker, Dindorf, Bothe, Holden, Richter, and Meineke. *ὡα θάπτον*. V. Edd. veteres, Weise, and Bergk.

176. *ταύτη*. MSS. vulgo. Scholiast (who explains it *τῇ προφάσει*). *αὕτη*. Hirschig, Meineke.

177. *ἐξάγειν δοκῶ*. MSS. vulgo. *ἐξάγειν δοκῶ*. Elmsley (at Eur. Med. 1322). *ἔξαγ' ἐνδοθεν*. Cobet, Bergk, Meineke, Holden. Richter gives lines 177-181 to Xanthias.

178. Bergk alters this line to "Ὅπως δ' ὁ γεῖρων μὴ τῇδε παρακίψει πάλιν.

179. *τήμερον. σήμερον.* V. Bergk gives the whole of lines 179—182 to Xanthias.

181. *Ὀδυσσεά των.* R. V. Elmsley (at Ach. 127), Bekker, Dindorf, Bothe, recentiores. *Ὀδυσσεά τινά γ'.* Edd. veteres and Weise.

183. *ἴδωμαι.* MSS. vulgo. *ἴδομαι.* Scaliger. *ἴδω. Ξ. ναί.* Hirschig. *ἴδω ναί* (giving the whole line to Bdelycleon). Beer, Meineke, Holden. *ἴδωμεν.* Richter.

184. *ἄνθρωπ'.* R. V. P. Φ. Dawes, Brunck, recentiores. *ἄνθρωπ'.* Edd. veteres. Bentley suggested *ἀνδρῶν* from the Homeric formula *τίς, πόθεν, εἰς ἀνδρῶν;*

184-5-6. *Ὀὔτις* is the proper accentuation of the proper name: but V. and most of the older editors have it *Ὀὔτις*. "Ἰθακός too in 185 is in V. and some editions accentuated *Ἰθακός*.

185. *Ὀὔτις συ;* R. V. P. Φ. Bentley, Dawes, Brunck, recentiores. *Ὀὔτός συ.* Edd. veteres. *Ἀποδρασιπιίδου.* Elmsley (at Ach. 601), Dindorf, recentiores. *ἀπὸ Δρασιπιίδου.* Edd. veteres.

186. *γε σύ.* R. Elmsley (at Ach. 601), Dindorf, Bothe, recentiores. *γε σὺ ἔσει.* V. *γ' ἔση. Φ. γ' ἔσει.* Edd. veteres and Weise. Dobree and Fritzsche (at Thesm. 1094) conjecture *οὔτοι μὰ τὸν Δι', Οὔτι, χαρήσων γε σύ.* Richter, following Elmsley, puts a note of interrogation after *Οὔτις*.

189. *κλητήρος. κρατήρος.* Vat.

190. *ἐάσεθ'.* R. V. P. Π. Brunck, recentiores. *ἐάσηθ'.* Edd. veteres. *ἡσύχως.* R. V. Bekker, Bergk, Meineke, Holden. *ἡσυχον.* vulgo.

191. *υαχεῖ.* Bekker, Dindorf, Weise,

Holden, recentiores. *μάχη.* Editions before Brunck. *μάχει.* R. V. Π. Brunck, Bothe, Conz. *νῶν* was written *ῶν* before Brunck.

196. *καὶ σαντόν. σὺ καὶτόν.* Richter.

198. *κεκλεισμένης. κεκλημένης.* Meineke, Holden.

200. *ἔμβαλλε. ἔμβαλε.* R. V.

201. *προσθéis. πρόσθες.* Brunck, with a full stop at the end of the line: and so Conz. Dobree doubts whether we ought not to read *τὴν δοκόν.*

202. *προσκύλιέ γ'.* vulgo. *προσκύλιε.* R. V. *προσκυλίσον.* Cobet, Richter, Meineke, Holden. *προσκύλι'.* Dobree. *οἴμοι.* V. Brunck, recentiores. *ωἴμοι.* R. *ᾧμοι.* Edd. before Brunck. *ἰώ μοι.* Dobree.

207. BA. So Bentley, Bergk, Meineke, Holden. In the MSS. and old editions these four lines are given to a servant, but the last line at all events belongs to Bdelycleon. Brunck in his version gives the whole to Bdelycleon; but in his text he makes Bdelycleon's speech commence with *νῇ Δι'.* The latter arrangement is followed by Bekker, Dindorf, and Weise. Richter makes Bdelycleon's speech commence with *ποῦ ποῦ.* I have followed Bentley in giving him the whole. *ἀνὴρ.* Brunck, recentiores. *ἀνὴρ.* MSS. Edd. veteres.

208. *μοι.* vulgo. *μου.* R. V. Suidas, Bekker.

213. *οὐκ ἀπεκοιμήθην. οὐ κατεκοιμήθην.* Porson (at Eur. Orest. 581), Elmsley (at Eur. Heracl. 805); but Dobree shows that *ἀπεκοιμήθην* is the proper form for a military watch. Richter actually proposes *ἀποκοιμώμεσθά γ',* saying in his usual manner, "aoristus non placet: certe exemplis careo," where-

as in truth the aorist is the usual tense after *τί οὐκ*. Cf. *Lysistrata*, 181; *Elmsley* at *Heracl.* 805.

215. παρακαλοῦντες. περικαλοῦντες. V. according to Dindorf.

216. νῦν. νῦν γ'. V. Φ. Bothe.

217. γοῦν—νῦν. Gormont, Kuster, Brunck. γάρ—νῦν. R. V. Π. Francini, Bekker. γοῦν—γε. P. Φ. Aldus, Junta, Bergler. γάρ—γε. Zanetti, Farreus, Grynaeus, Rapheleng, Scaliger. γ' ἄρ'—νῦν. Porson, Dobree. τάρ'—νῦν. Dindorf (ed. Oxon. 1846), Bothe, Lenting, Bergk, Meineke (in notes), Holden. νῦν—γάρ. Reisig, Dindorf, Weise, Richter, and Meineke.

218. γε παρακαλοῦσ'. R. V. Bekker, recentiores. παρακαλοῦσ'. Π. παρακαλοῦσιν γ'. Brunck, Weise. παρακαλοῦντές μ'. Edd. before Brunck.

220. ἀρχαιο-. ἀρχαία (a separate word). R. Meineke. -μέλη-. Aristarchus (in the Scholiast), Suidas, Dindorf, Holden, Bergk, Meineke. -μελε-. Richter. Bergler would write ἀρχαία μέλη; Dobree ἀρχαιο-μέλη.

226. φ. δ. R. καί. R. omits this word.

227. βάλλουσιν. βάλλωσιν. V.

228. εἰν. R. V. Francini, Gormont, Scaliger, Kuster, Elmsley (at A·ch. 127), Bekker, recentiores. εἰν περ. Vat. Edd. veteres. εἰν γ'. Reiske, Hermann, Reisig. Dobree suggests ὡς εἰν ἀπαξ or ἦν μόνον. In R. this and the next line are given to Xanthias.

232. κρείττων. R. V. P. Π. Brunck, recentiores. κρείττον. Edd. veteres.

234. ἄρ'. ἄρ'. R. νταῖθ' ἡ Χάβης. ντανθι Χάβης θ'. Hamaker, Meineke, Holden: and so Bergk in his notes. Bergk would also read παρεστὶ for ἄρ'

ἔστι, and transpose this and the preceding line.

235. ὁ δὲ λοιπὸν γ' ἔτ' ἐστὶν, ἀππαπαὶ παπαυῖξ. V. Bekker, recentiores, except Weise. And so (γ' omisso) R. and (ἔτ' omisso) Π. ὁ λοιπὸν ἐστὶν ἀππαπαὶ, παπαὶ, παπαυῖξ. P. Brunck. And so (with ἐστ' or ἔτ' ἐστ' for ἐστὶν) Edd. veteres. And (with ἐστ' ἔτ') Weise.

237. περιπατοῦντε. R. V. Francini, Gormont, Scaliger, Kuster, recentiores. περιπατοῦντες. Edd. veteres.

239. ἤψομεν. R. Brunck, recentiores, except Weise. ἤψαμεν. V. P. Π. ceteri.

240. ὠνδρες. R. V. Φ. Bekker, recentiores, except Weise and Bothe. ἄνδρες. ceteri. For ἔσται V. has ἐστὶν. Meineke (Vind. Aristoph.) would omit ννῖ, and read ἔσται κακῶς (or δίκη) Δάχητι.

241. σίμβλον. σίμβολον. V. φασι. φησι. R.

242. χθές οὖν. vulgo. χθές γοῦν. Hermann, Richter, and Meineke. Meineke (Vind. Aristoph.) would omit Κλέων, and read ἔχθες μὲν οὖν ὁ κηδεμῶν.

244. κολωμένους. H. Stephanus, Porson, Bekker, recentiores, except Weise.

κολω
245. χολοιμένους. V. χόλουμένους. Scaliger in notes. κολουμένους. Edd. veteres, Weise. καλουμένους. R. Φ. ἠδίκησεν. vulgo. ἠδίκηκεν. Meineke (from a conjecture of Bergk), Holden. ἀλλά. V. Bentley, Porson, Dindorf, recentiores. ἀλλὰ γάρ (contra metrum). R. Edd. veteres.

245. σπεύδωμεν. σπεύσωμεν. V.

247. λίθων. Reisig. See the note supra. λίθος. V. Bergk, Richter, Meineke, and Holden. λαθῶν. R. vulgo. τις ἐμποδῶν ἡμᾶς. R. V. Bentley, Tyrwhitt, Bekker. The early editions had τις ἡμᾶς ἐμποδῶν, contra metrum: for which Brunck and Porson read ἡμᾶς τις ἐμποδῶν.

248. For the metre see the note on this passage. In this line *σὺ* is interpolated by R. V. P. Edd. veteres: omit-tant Florent Chretien, Bentley, Porson, Brunck, recentiores. R. and V. begin the line with *ὦ* (or *ὦ*) *τὸν*. One *πάτερ* is omitted by Farraeus, Zanetti, Gryneus, and Rapheleng.

249. *χαράθεν*. R. P. Bekker, Dindorf, Bothe, recentiores. *χαράθεν σὺ νῦν*. Edd. veteres. *χαράθεν*. V. *χαράθεν σὺ νῦν*. Weise. Here *σὺ* is interpolated by R. P. Φ. before *τὸν*.

250. *μοι*. V. Brunck, recentiores. *μοι-γε*. R. *μοί γε νῦν*. P. Edd. veteres. *προβύσειν*. R. V. P. Brunck, recentiores. *προβύσειν*. Edd. veteres.

251. *τί δὴ μαθὼν*. vulgo. "Seel writ me pruritus emendandi, et nescio quo modo malim hic legere *τί δὴ παθὼν*." Florent Chretien. He resisted the idle impulse however, which is more than can be said for Brunck, who is followed by Meineke and Holden. The expression *τί δὴ μαθὼν* is at least as probable in itself, and is supported by the entire force of the MSS. here: in Acharnians, 826: and in Lysistrata, 599, *τί μαθὼν οὐκ ἀποθνήσκεις*; (where *τί παθὼν* would be obviously out of place.) And I am by no means sure that we should not in Peace, 95, read *τί μαθὼν οὐχ ὑγιαίνεις* for *τὴ μάτην οὐχ ὑγιαίνεις*. *σὺ* is here interpolated before *τὴν* by P. Φ. *θρναλλίδ'*. *θρναλλίδ'*. V.

252. *νῦν* is interpolated before *ὧνήτῃ* by P. Φ. And *σὺ* is added at the end of the line by R. P. Φ. Edd. veteres: omit-tant V. Brunck, recentiores.

253. *τί* is interpolated before *τίμιον* by P. Φ.

254. *κονδύλοις*. vulgo. *κονδύλοισι*. R.

V. P. Φ. *αὐθις*. *αὐ τοῖς*. Cobet, Rich-ter.

255. *ἄπιμεν*. *ἄπειμεν*. V. *αὐτοί*. *αὐ-θις*. Cobet, Richter.

256. *τουτοῦ*. *τουτοῦ*. V. *γε* is inter-polated before this word by P. Φ.

257. *πον* is interpolated before *τυρβά-σεις* by P. Φ.

258. Meineke (Vind. Aristoph.) would place this verse between lines 255 and 256. *γε* is interpolated before *μείζονας* by P. Φ.

259. *μοι*. *μή*. R. *τοι*. Meineke (Vind. Aristoph.). *βάρβορος*. vulgo. *βάρβαρος*. V. *μάρμαρος*. Hermann, Bergk, Meineke, and Holden. Meineke however in his Vind. Aristoph. perceives that this would break the nexus of the speech, and there-fore proposes to mark a lacuna after this line, or begin the next with *οὐκ ἔστ' ὅπως δ'*. *νῦν* is interpolated before *φαίνεται* by P. Φ. *πατοῦντι*. *πατοῦντα*. V.

260. *γε* is interpolated before *τεττάρων* by P. Φ.

261. *δὴ* is interpolated before *τὸν* by P. Φ.

262. Hermann gives this and the following line to the boy. *τοῖσιν*. R. V. Kuster, recentiores. *τοῖσι*. Edd. veteres. *δὴ τοῖσι*. P. Φ.

263. *ὅταν τοῦτ' ἦ*. Florent Chretien, Elmsley, Dindorf, Bothe, recentiores. *ὅταν ἦ τουτί*. R. V. vulgo. *γ' ἦ τοῦτο*. P. Φ. Hamaker and Cobet would omit this line: and Meineke agrees with them. R. and V. insert *ὁ ἔξεις* before *ὑετόν*.

264. *πρῶα*. Porson, Bekker, Dindorf, Bothe, recentiores. *πρώια*. R. V. *πρώ-ῖμα*. P. Edd. veteres. *πρῶμα*. Scaliger, Bentley, Brunck, Weise. For *μή 'στι* Hamaker would read *γ' ἐστὶ*.

265. δὴ is interpolated before βέριον by P. Φ. Hamaker would change βέριον into θέριον.

266. συνδικαστής. συνδικάτης. R. γε is interpolated before τῆσδε by P. Φ. ὥς. ὥστ'. Cobet.

267. νῦν is interpolated before δεῦρο by P. Φ.

268. ὅδ' is interpolated before ἀλλὰ by P. Φ.

269. ἂν ἄδων. R. V. Bentley, Dawes, Brunck, recentiores. ἀνάδων. Edd. veteres. τί is interpolated after Φρυγίχου by P. Φ. ἀνῆρ. Dawes, Bekker, recentiores. ἀνῆρ. vulgo.

270. νῦν is interpolated before σάντας by P. Φ.

271. ἐκκαλεῖν. V. Bentley, Dawes, Brunck, recentiores. ἐκβαλεῖν. R. P. Edd. veteres. "Hoc est," says Dawes, "*sed mihi commodum o viri videtur, ut hic (extra domum) stantes canendo cum (e domo) ejiciamus.* At mihi, o viri, perquam absurdum et contradictorium videtur. Nunc vide, inter hæc tam stolidæ et veram Comici manum quid intersit; ἄδοντας αὐτὸν ἐκκαλεῖν, canendo εὐπ' ἐνοεσται, vel potius ἐκκαλεῖσθ', h. e. ἐκκαλεῖσθαι. Nempe hoc ipsum est quod supra ab his senibus fieri solere dixit Bdelycleon vers. 219, λύχνους ἔχοντες καὶ μυνρίζοντας μέλη οἷς ἐκκαλοῦνται τοῦτον. Inter verba autem ἐκκαλεῖν et ἐκκαλεῖσθαι id intercedit discriminis, quod illud simpliciter *evocare* hoc *ad se evocare* denotet." For ἦν P. and Φ. have εἶν.

272. ἐρπύση. V. Florent Chretien, Porson, Brunck, recentiores. ἐξερπύση. R. P. Φ. Edd. veteres.

273—289. The modern arrangement of this μέλος is due to Hermann. In the older editions not only was the metre

confused, but even the antistrophical character of the song was lost.

273. οὐ. οὐχί. Bentley.

274. ἀπολώλεκεν. Hermann, Dindorf, Holden, Meineke. ἀπολώλεκε. vulgo.

275. προσέκοψ' ἐν. Bentley, Dindorf, recentiores. προσέκοψε. Edd. veteres. προσέκοψεν. R. V. Bekker.

276. The line εἴτ' ἐφλέγμηνεν αὐτοῦ does not correspond with the line διὰ τοῦτ' ὀδυνθεῖς in the antistrophe: Hermann proposes to change it into λίθω, εἴτ' ἐφλέγμηνεν, which is probable enough: but possibly ποδὸς, εἴτ' ἐφλέγμηνεν would be better. For ἐφλέγμηνεν Bentley suggested ἐφλέγμην' ἂν or φλεγμῆναι' ἂν: Meineke conjectures ἐφλέγη μέν: and Richter (from conjectures of Reisig and Bergk) substitutes ἐπεφλέγμηνε δ' for εἴτ' ἐφλέγμηνεν. Bothe makes various alterations in these lines without authority or probability. For τὸ σφύρον V. has τὸν σφύρον.

277. βουβωνιή. Brunck added a γέ to suit the metre in the old arrangement.

278. ἂν ἐπείθετ'. R. V. H. vulgo. ἀνεπείθετ' (junctim). P. Φ. Dobree.

279. ὁπότ'. ὁπόταν. Bentley.

280. ἔλεγεν. λέγων. R. After this line the words ὕπαγ' ὦ παῖ, ὕπαγε are interpolated (without any authority) by Hermann, Richter, Meineke, and Holden, from verse 290: a singularly perverse corruption of a genuine text. The words ὕπαγ' ὦ παῖ ὕπαγε signify that the μέλος is over and the Chorus are prepared to proceed. They would be quite out of place here. It is impossible that the Chorus should tell the boy to lead on, while they were yet in the very midst of their song.

281. χθιζώνος. Hermann, Dindorf, Weise,

Holden, recentiores. *χθεσινόν γ'.* vulgo. *χθεσινόν.* R. V. Bekker. For *διεδύετ' ἐξ-απατών* Bentley proposed *διέδυν' ἑξαπατύλ-λων.*

282. *λέγων ὥς καί.* Hermann, Dindorf, Holden, Meineke. *καὶ λέγων ὥς.* vulgo. *λέγων θ' ὥς.* Weise. *τε λέγων θ' ὥς.* Richter. Bergk conjectured *τ' ἔλεγεν ὥς.*

283. *διὰ τοῦτ'.* *διὰ τοῦτ' οὖν.* Bentley. *διὰ τόνδ' ὠδυνήθη.* Richter.

285. *άνήρ.* *άνήρ.* R. V. Edd. veteres.

286. *οὔτως.* *οὔπω.* V.

287. *σεαυτόν.* R. V. Bekker, recentiores. *σαντόν.* Edd. veteres. *σεαυτόν γ'.* Bentley.

288. *παχύς.* *ταχύς.* R.

289. *ὅπως ἐγχυτρίεις.* R. V. Bekker, recentiores. *ὅπως αἰσχυνείς ἐγχυτρίεις.* Edd. veteres. *ὅπως οὖν αἰσχυνείς κάγχυτρίεις.* Bentley.

290. This line is attributed to the *παῖς* by Junta, Gormont, and Kuster. Scaliger would read *ἔπαγ' ὦ παῖ, ἔπαγ' ὦ παῖ,* so as to make two complete Ionics a minore.

291. Kiehl proposes *ἐθέλων γ' εἴ τι μοι ὠνεί.*

296. I have placed the words *ὦ παῖ* in brackets. There is nothing to correspond to them in the antistrophe, and they may have been derived from the prefix *ΠΑΙΣ* which immediately follows. Bothe reads *δήποτε παῖ.*

297. *παππία.* V. Bentley, Brunck, recentiores. *παπία.* R. Edd. veteres.

298. *μὰ Δι'.* R. Bekker, recentiores. *μὰ τὸν Δι'.* V. Edd. veteres. *κρέμαιοσθε.* Dobree, Dindorf, Bothe, recentiores. *κρέμαιοσθε.* R. Edd. veteres, Weise. *κρέμαιοσθε.* V.

299. *οὐ τᾶρα.* Elmsley (at Ach. 323), Dindorf, Bothe, recentiores. *οὔτ' ἄρα.*

R. *οὔτ' ἄρα.* V. Bekker. *οὐκ ἄρα.* Edd. veteres, Weise.

300. *τοῦδέ με.* vulgo. *τοῦδ' ἔμε.* Brunck, Weise. *μισθαρίου.* R. V. Bekker, Dindorf, Bothe, recentiores. *μισθαρίου νῦν.* Edd. veteres, Weise.

301. *αὐτόν.* R. V. Brunck, recentiores. *αὐτόν τ'.* Edd. veteres. *αὐτόν γ'.* Bentley.

302. Hermann interpolates in the commencement of this verse *ζ. ζ.* from the antistrophe: and he is followed by Meineke and Holden. But the ejaculation in the antistrophe is plainly extra metrum. *σὺκά μ' αἰτεῖς.* R. V. Bekker, Dindorf, Bothe, recentiores. *νῦν (νυνί.* Bentley) *σὺκά μ' αἰτεῖς.* Edd. veteres, Weise. *νῦν σὺκ' αἰτεῖς.* Brunck, so converting this speech into three anapaestic dimeters.

304. *ἄρχων καθίστη.* *ἄρχων καθέσθι.* R.

308. *ιέρων.* MSS. vulgo. *ιρόν εἰπείν.* Hermann, Dindorf, Holden, and Meineke: but the addition of *εἰπείν* perverts the sense, and it is far better to omit the words *ὦ παῖ* in the strophe. *ιέρων* is dissyllabic. For *Ἑλλάς* (as the word should be written in the text) the old editions had *Ἑλλάς*, and R. has *Ελας*.

309. *ἀπαπαῖ φεῦ.* *ἀπαπαῖ φεῦ.* Hermann, Dindorf, Bothe, recentiores. *ἀπαπαῖ, φεῦ* (once only). MSS. Edd. veteres.

310. *οὐκ.* R. V. H. Brunck, recentiores. *οὔκουν.* Edd. veteres.

311. *ὀπόθεν γε.* R. V. Bekker, Dindorf, Bothe, Bergk. *ὅθεν.* Φ. Aldus. *ὅθεν γε.* Vat. Edd. veteres. *ὀπόθεν.* Scaliger, Kuster, Bergk, Brunck, Weise. *ὀπόθεν τό.* Cobet, Richter, Holden. *ὀπόθεν δή.* Meineke.

312. *μήτερ.* *μᾶτερ.* Φ. Bothe, Richter.

313. *ῖν κ.τ.λ.* This verse is trans-

ferred to the Chorus by Cobet, Bergk, Meineke, and Holden: who compensate the boy by giving him the succeeding lines.

314. ἄρ' ὦ θυλάκιόν σ'. Hermann, Dindorf, Bothe, recentiores. ἄρα σ' ὦ θυλάκιόν γ'. R. V. Gormont, Scaliger, Kuster, Bergler, Bekker. γ' ἄρα σ' ὦ θυλάκιόν γ'. P. Junta, Zanetti, Farræus, Grynæus, Rapheleng. σ' ἄρ' ὦ θυλάκιόν γ'. Brunck. γ' ἄρα σ' ὦ θυλάκιον. Weise.

316. ἐ, ε. Bentley suggested αἰ, αῖ.

317. τήκομαι μὲν πάλαι. R. V. Bekker, Dindorf, Bothe, recentiores. πάλαι μὲν τήκομαι. Edd. veteres. κατατήκομαι πάλαι. Hermann, Richter.

318. ὑπακούων. MSS. vulgo. Cobet would prefer ἐπακούων, and Meineke, followed by Holden, alters the text accordingly. But ὑπακούειν is the strictly proper word to be used of one who hears *from within*. And compare supra 273. ἀλλὰ γὰρ οὐχ οἷός τ'. R. H. Brunck, Porson (at Eur. Hec. 1161), Bekker, Bothe, Meineke. So (with ἀλλ' ἀτὰρ for ἀλλὰ γὰρ) V. ἀλλ' οὐχ οἷός τ'. P. Edd. veteres. ἀλλ' οὐ γὰρ οἷός τ' ἔτ'. Dindorf, Holden, Richter. ἀλλὰ γὰρ οὐχ οἷός τ' ἔτ'. Weise. ἀλλ' οὐ γὰρ οἷός τ'. Bergk.

319. ἴδεν. ἰδεῖν. Dawes, Porson (at Eur. Hec. 1161), Bothe. τηροῦμαι δ'. R. Bekker, recentiores. τηροῦμ'. V. Edd. veteres. ἐπεῖ. R. V. vulgo. καί. Vat. Aldus, Junta.

320. πάλαι μεθ'. P. (with πάνυ written above) Φ. Hermann, Reisig, Dindorf, recentiores. πάλιν μεθ'. Edd. veteres. πάλαι πάνυ μεθ'. R. V. H. Brunck, Bekker, Bothe.

323. ὦ Ζεῦ μεγαβρόντα. Reisig, Bergk. Compare ὦ Ζεῦ κεραυνοβρόντα, Pease, 376. ὦ Ζεῦ μέγα βρόντα. MSS. vulgo. ὦ Ζεῦ Ζεῦ μέγα βρόντησον. Porson. And so

(changing) βρόντησον into βροντήσας) Dindorf, Holden, Richter. ὦ Ζεῦ Ζεῦ μεγαβρόντα. Meineke. Bentley would make here two Aristophanic lines, the first being ἀλλ' ὦ Ζεῦ μεγαβρόντα καὶ διη καπνὸν ἐξαίφνης με ποιήσον.

324. ἦ με. R. V. Gormont, Scaliger, Bekker, recentiores. καί με. Edd. veteres. κάμει. Brunck, Weise, Bothe.

325. Προξενίδην. V. Scholiast, Bentley, Porson, Tyrwhitt, Dindorf, recentiores. Προξενιάδην. R. Edd. veteres.

326. ψευδαμάμαξυν. vulgo. ψευδομάμαξυν. R. V. Gormont, Zanetti, Farræus, Grynæus, Rapheleng.

327. σπόδισον. σπώνδισον. V.

328. διανθαλέφ. Scaliger would read διὰ τινθαλέφ.

331. εἰς. R. V. Scaliger, recentiores. ἐς. Edd. veteres.

334. ὁ ταῦτά σ'. MSS. vulgo. οὖν ταῦτά σ'. Meineke. But ταῦτα refers to the wish which Philocleon has expressed of going ἐπὶ τοὺς καδίσκους. ἀποκλείων. κατακλείων. V. Several recent editors write the word ἀποκλήων. τῇ θύρᾳ. V. Bergk, Richter, Meineke, Holden. Cf. infra 775, and the now commonly received reading in Becl. 420. τὰς θύρας. R. vulgo. τὰς θύρας ἀποκλείοντες καὶ πρὸ τῶν θυρῶν τὰς ἀκοάς, says St. Chrysostom of the uncharitable (Hom. xxxvii. in Matth. 421 A). But here both principles should govern the *σε*.

338. ἐφέξιν. R. Schol. Bekker, recentiores. ἐφέξιν. V. Edd. veteres. Bentley suggested ἀφέξων (i. e. ἀποκωλύων), Dobree and Reiske ἐφέξων. For ὦ μάταιε Burges proposed ὦν μάταιος, and for δρᾶν Brunck read δρῶν. ὦ μάταιε seems to be an expression of incredulity on the part of the Chorus.

339. *τίνα πρόφασιν τ'. τίνα πρόφασιν.* vulgo. But the corresponding line, *ἀλλ' ἔπαγε τὴν γνώθον*, infra 370, is the first half of an ordinary iambic senarius. And accordingly Bergk, Richter, and Holden read *καὶ τίνα πρόφασιν*, Meineke ἡ *τίνα πρόφασιν*, and Hermann *τίνα πρόφασιν* δ'.

340. *δρᾶν.* Brunck suggested *δρᾶ μ'.*

342. *Δημολογοκλέων.* R. vulgo. *Δαμολογοκλέων.* Φ. *δημολόγος Κλέων.* V. All editors retain *Δημολογοκλέων*, although many have hazarded conjectures on the name. *Δεινο-* Hermann. *Μισο-* Halbertsma and Meineke. *Δημολοχοκλέων.* Bothe. *Δημοκλονοκλέων*, or *Δημογελοκλέων.* Reiske. *Κημοβδευκλέων.* Burges. Bothe reads *ὁ Δημολογοκλέων.* *ὅδ'* is added by Hermann, Dindorf, Holden, recentiores.

343. *ὅτι λέγεις σύ κ.τ.λ. ὅτι λέγεις τι περὶ τῶν νεῶν ἀληθές.* R. P. (in marg.) Π. Bekker, Dindorf, Bothe, Bergk. So (omitting *τι*) V., and (omitting *τι* and reading *τῶν ἀληθές*) Brunck, Weise. *εἴπερ λέγεις περὶ τῶν νεῶν ἀληθές ἄν.* P. (in textu) Edd. veteres. *τῶν ἀληθές ὄν.* Porson. The *συ* is added, metri gratiā, by Richter, Meineke, and Holden. Hermann supplied the missing syllable by changing *τῶν νεῶν* into *τελωνειῶν* or *τορωναίων.* For *νεῶν* Bentley suggests *νέων*, as if the hostility of Bdelycleon had been called forth by the diacastic denunciations against the younger generation of whom he is in this Play the special representative. And so Reiske. I have made a slight alteration in the division of these lines.

344. *οὐ γὰρ ἄν—τις ἦν.* These lines were formerly given to Philocleon. Hermann continues them to the Chorus, in which he is followed by Dindorf and

all the recent editors. In 344 R. omits *ἄν. ἐτόλμησεν.* R. V. P. Brunck, recentiores. *ἐτόλμησε.* Edd. veteres.

346. *ἐκ τούτων.* V. vulgo. *ἐκ πάντων.* R.

347. *τουδί.* V. Florent Chretien, Bentley, Brunck, Porson, recentiores. *τουδε.* R. Edd. veteres.

348. *πᾶν ἄν.* R. Bentley, Dawes, Brunck, recentiores. *ἄν* omittunt V. Edd. antiquiores et Weise. *ποιοίην.* R. V. Francini, Elmsley (at Heracl. 1017), Bekker, recentiores. *ποιοίμην.* Edd. veteres.

350. *ὀπή. ὀπηι.* R. *ἐνδοθεν οἶός τ'. οἶός τ' ἐνδοθεν.* Porson (Præf. Hec.). *οἶός τ'. οἶός τε.* R. P. Π. *εἴης.* R. V. Bentley, Porson, Brunck, recentiores. *ἦς.* P. Π. Edd. veteres. Bentley also proposed to retain *ἦς*, and prefix *οὐκ* to the line. *διορύξαι.* Hesychius mentions that *διαλέξαι* meant the same as *διορύξαι.* Thereupon Hermann suggests that *διαλέξαι* may have been used here. Thereupon Meineke actually reads *διαλέξαι* here, and he is as usual followed by Holden. On such light grounds is the text of Aristophanes corrupted.

351. *ράκεσιν.* R. V. Brunck, recentiores. *ράκεσι.* Edd. veteres.

355. *ἴεις. ἰείς.* R. *ταχέως ὅτε.* R. V. Bekker, recentiores. *ὅτε δὴ γ' ἦ.* Edd. veteres.

356. *ἐκείνῳ. ἐκείνο.* R.

358. *ἐφύλαττ'.* R. V. P. Π. Florent Chretien, Dawes, Brunck, recentiores. *ἐφύλαττεν.* Edd. veteres.

359. *ξὺν ὅπλοις.* R. V. P. Π. Dawes, Brunck, recentiores. *σὺν ὅπλοις.* Edd. veteres, so making the first syllable of *ὅπλοις* long.

365. *καὶ νῦν.* "Malim ἀλλὰ καὶ νῦν.

Sed vide Pac. 316, Ran. 734." Dobree. Meineke (Vind. Aristoph.) adopts this conjecture, but does not actually introduce it into the text. καὶ νῦν is merely an emphatic νῦν.

366. μελίτιον. V. vulgo. μελίτιον. R. Scaliger, Kuster. "Longum est λί." Bentley.

368. Δίκτυνα σινγνώμην. Δίκτυνα συνώμην. R.

370. ἔπαγε τήν. R. V. Bekker, recentiores. ἔπαγε δὴ τήν σήν. Edd. veteres and Weise.

373. δέδιθι. vulgo. δέδιθ'. R. δέιδιθι. V.

378. ταῖν θεῶν. V. vulgo. τῶν θεῶν. R. Dindorf, who however in his notes returns to the received reading. Cobet and Bergk suggest, and Richter, Meineke, and Holden read, τοῖν θεοῖν.

381. ζητήρον. R. V. P. II. Brunck, recentiores. ζητείον. Edd. veteres. ἔσκαλαμᾶσθαι. V. Bekker, Dindorf, Holden, recentiores. ἐκκαλαμᾶσθαι. Edd. veteres. ἐνκαλαμᾶσθαι. R.

383. ἅπαντες καλέσαντες. MSS. vulgo. ἅπαντ' ἐκκαλέσαντες. Cobet, Bergk, Meineke, Holden: a probable emendation. For ὥστ' some of the older editions have ὅς τ'.

384. ἔσται τοιαῦτα. V. Porson, Dobree, Dindorf, Bothe, recentiores. τὰ τοιαῦτα (omisso ἔσται). R. Edd. veteres. ἔσται τὰ τοιαῦτα. Bentley, Tyrwhitt, Brunck, Bekker, Weise. εἶσω τὰ τοιαῦτα. Reisig, Richter.

385. τοῖνον. R. V. P. II. Brunck, recentiores. τοῖνον γ'. Edd. veteres and Bothe. μαθάνει. MSS. vulgo. Bentley suggested μέμνησθ'.

386. κατακλαύσαντες. V. Bentley, Porson, Brunck, recentiores. κλαύσαντες. R. Edd. veteres.

389. κεχάρησαι. κεχάρηται. R.

390. δακρύουσιν. V. P. Brunck, recentiores. δακρύοισι. R. Edd. veteres. αἰεί. R. vulgo. αἰεί. V. and many of the editions. This line is accidentally omitted in Grynæus.

394. οὐρήσω μῆδ'. οὐρήσομαι οὐδ'. Cobet.

395. πρᾶγμ'. πρᾶγμα. R. Bergk transfers to Xanthias the part of Sosias in this dialogue.

396. διαδὺς ἔλαθεν. Porson, Meineke, Holden. Cf. supra 212. διαδύεται. MSS. vulgo, with a syllable short. Brunck in his text inserted ὅδε after γέρων (and so Weise), but in his notes prefixed οὐ to Bdelycleon's succeeding speech, and so Richter. διαδύεται αὖ. Dindorf, Bergk. διαδύηται. Bothe.

397. μαρώτατε. μάρ' ἀνδρῶν. Porson (Præf. Hec.), Meineke. μάρ' οὗτος. Reisig.

398. ταῖσιν. V. Brunck, recentiores. ταῖσι. R. Edd. veteres.

399. ἦν. ἦμ. R. εἰ. V. πρύμνην. Elmsley (Museum Criticum, ii. 278 note), Dindorf, Bothe, recentiores. πρύμναν. MSS. Edd. veteres. καταβήσει. καταβήση. R.

400. ὁπόσοισι. V. Fl. Ch. Scaliger (in notes), Bentley, Porson, Brunck, recentiores. ὁπόσοις. Edd. veteres. ὁπόσοι. R. This line is continued to Bdelycleon by Junta, Gormont, Zanetti, Farræus, Rapheleng, Kuster, and Bergler.

402. πότε δ'. πότε τ'. R. εἰ μὴ. εἰ μὴν. Ald. Junta, Gormont, Zanetti, Farræus, Rapheleng.

407. ἐντέταται. Hermann. ἐντέτατ'. vulgo. ἐντετάμεθ'. Meineke, Holden.

408. θαμίτια. R. V. P. II. Brunck, recentiores. θοιμάτια. Edd. veteres. λαβύτες. R. V. P. II. Edd. ante Brunck

Richter. βαλόντες (written above λαβόντες in P.). Brunck, Bekker, Dindorf, Weise, Bothe, Bergk, Meineke, Holden. *ρίπτειν* is more commonly used in that sense. R. inserts τὰ between τάχιστα and παιδία.

409. Κλέωνι. ἑλέωνι. V.

410—414. Hermann made three attempts to reform these lines. First in his book *de metris*, οὗτος ὅτι τόνδε λόγον | εἰσφέρει ὡς χρεῶν | μὴ δικάζειν δίκας. Secondly in a communication to Dindorf, μισόπολιν ἄνδρ' ἐπ' ἀπο-|λούμενον ὃς εἰσέφερε | μὴ δικάζειν δίκας. Thirdly (apud Meineke), καὶ κελεύειτ' αὐτὸν ἤκειν | ὡς ἐπ' ἄνδρ' ὀλούμενον | μισόπολιν ὄνθ' ὅτι τε | τόνδε λόγον εἰσέφερε | μὴ δικάζειν δίκας. Enger is far happier, μισόπολιν ἄνδρ' ἔφ' ὅτι | τόνδε λόγον εἰσέφερε | μὴ δικάζειν δίκας. Dindorf proposed μισόπολιν οὗτος ὅτι | τόνδε λόγον εἰσφέρει | μὴ δικάζειν δίκας. Brunck, who did not recognize the antistrophical character of the chorus, reduced the two last lines into trochaics, ὅτι λόγον τόνδ' εἰσφέρει | ὡς δίκας χρὴ μὴ δικάζειν. For ὅτι Bergk reads ὅστις, Richter ὅς. The words ὡς χρὴ are omitted by Dindorf, Weise, and Meineke.

415. κεκράγατε. R. Cobet, Bergk, Richter, Meineke, Holden. κεκράγετε. vulgo.

416. This line is commonly given to the Chorus, and the next to Bdelycleon. The latter was restored to the Chorus by Bentley, Tyrwhitt, Gray, Dobree, Dindorf, recentiores: and the last five words of verse 416 were then given to Bdelycleon by Dobree, Hamaker, Bergk, Meineke, and Holden. ὡς τοῦδ' ἐγώ. Porson, Meineke, Holden. ὡς τοῦδε δ' οὐ. Valck. (at Eur. Phoen. 522). ὡς τόνδ' ἐγώ. vulgo.

417. Hermann adds γὰρ to the end of

this line to make it correspond with 474.

418. πόλις. vulgo. πόλι. R. V. Π. Bekker, Bothe, Bergk. θεοισεχθρία. Bentley, Brunck, Dobree, Bekker, Dindorf, Weise, Meineke, Holden. θεοισεχθρία. V. Edd. veteres, Bothe, Bergk. θεὸς ἐχθρία. R. θεοσεχθρία. Φ. Richter reads Θεῶροι θεοσεχθρία. But the termination -οι, though natural enough in the Homeric phraseology of 1519—1521 infra, is quite inadmissible here.

419. ἴμῳ. R. V. P. vulgo: and rightly, since προέστηκεν ἴμῳ is equivalent to προστάτης ἐστὶ τοῦ δήμου. Yet ἴμῳ (which is found in Π. only) is read by Brunck, Dindorf, Bothe, Holden, and Meineke.

421. Φίλιππον. Φίλιπον. R.

422. αἰτίς. R. V. vulgo. αἰθίς. Dindorf, Bothe, Richter. αἰτοῖς. Holden, Hirschig, Bergk, Meineke.

423. ἱεσο. R. V. P. Brunck, recentiores. ἱεσο. Edd. veteres.

424. ἐμπλημένους. R. V. (and superscriptum in P.) Scaliger, Kuster, Dawes, Porson, recentiores. ἐμπλησμένους. P. Π. Edd. veteres. ἐμπεπλησμένους. Φ.

425. ὠργισεν. ὠρρησεν. R., which two lines below has κεντρίδας for ἐγκεντρίδας.

429. μακαριεῖν σε τοῦ. μακαρίζειν τοῦ. V.

430. εἰά νυν (or εἰα νῦν). Brunck, recentiores. εἰα νῦν γ'. P. Edd. veteres. εἰα εἰα νῦν. R. V. Π. εἰα εἰα (omisso νῦν). F.

432. τῶφθαλμῷ ἔν κύκλῳ. Elmsley (at Ach. 343), Dindorf, Holden, Meineke. τῶφθαλμῷ κύκλῳ. V. vulgo. τῶφθαλμῶν κύκλῳ. R. τῶφθαλμῶν κύκλω. Florent Chretien, Brunck. κεντεῖτε καί. Florent Chretien, Brunck, Dobree, Dindorf, recentiores. κεντεῖθ' οἱ δέ. R. Edd. veteres. κεντεῖθ' οἱ δὲ καί. V. Bekker.

433. βοήθει. Bentley, Porson, Bekker, recentiores. βοηθείτε. R. P. II. Edd. veteres. βοηδρομείτε. Brunck. βοηθείν. Bothe.

434. λάβεσθε. βάλεσθε. R. F. βάλλεσθε. V. τουτουί. τουτονί. V. Φ. μεθήσθε. R. V. P. II. Φ. Brunck, recentiores. μεθείσθε. Edd. veteres.

435. ὦν πέδας. R. V. (and superscriptum in P.) Kuster, recentiores. πέντας (omisso ὦν). P. II. Φ. Edd. veteres.

436. θριών. V. vulgo. θριών. R. Bekker.

437. μεθήσεις. R. V. II. Brunck, recentiores. μεθήσης. Edd. veteres. ἔν τι. Farræus, Rapheleng, Bergk, Dindorf, Holden, Bergk, Richter, Meineke. ἔν τι. R. V. P. II. vulgo.

440. τέτταρ'. τετταγάρ'. R.

442. δηλαδή. MSS. vulgo. δηλα δή. Florent Chretien, Buttman (at Plato, Crito, p. 93). δηλα δ' εἰ. Cobet, Meineke, Holden.

445. ὄντος. οἴως. Reiske.

446. ῥιγών γ'. V. vulgo. ριγόν τ'. R. ῥιγών (omisso γ'). Dindorf, Bothe, Holden, Bergk, Richter, Meineke.

449. οὐδ'. οὐτ'. R.

450. ἐλάαν. R. V. II. F. Brunck, recentiores. ἐλαίαν. P. Edd. veteres.

452. ἄνες. MSS. vulgo. ἄφες. Cobet, Meineke, Holden.

454. οἴος. V. Suidas (s. v. Ἴν' εἰδῆς), Edd. before Kuster, Bergk, and Richter. οἶον. R. Kuster, recentiores (except Bergk and Richter). For εἰδέθ' Junta and Gormont have εἰδέθ', and for τρόπος the editions before Scaliger have ὁ τρόπος.

455. δικαίων. Bentley suggested δικαστῶν.

456. παῖε παῖ'. Παῖε, παῖ. R.

457. ἀλλὰ καὶ σὺ—Σελαρτίον. I have

followed Bergk in assigning all this to Bdeleycleon, who alone would issue the orders for the attack. Usually this whole line is given to Xanthias, the next to Sosias, and the next to Xanthias again. Meineke spoils Bergk's arrangement by leaving the words ἀλλὰ καὶ σὺ to Xanthias. Holden as usual follows Meineke.

458. οὐχὶ σοῦσθ'; οὐκ. R. V. F. Elmsley (at Ach. 322), Bekker, recentiores. The editors before Brunck merely omitted the οὐκ, apparently regarding ἅπτε as an amphibrachys. For ἅπτε Bentley suggested ἅπεστε, and Porson ἔτ' ἅπτε, while Brunck read ἁπίεσθε.

459. Σελαρτίον. V. Scholiast, vulgo. Σελλαρτίον. R. F. Bekker, Dindorf, Bothe, recentiores.

461. ΒΔ. So Brunck, Bekker, Dindorf, Holden, Bergk, and Meineke. The old editions gave the speech to the Chorus, Bentley to Sosias, Richter to Xanthias.

462. μελῶν τῶν. R. V. Brunck, recentiores. μελέων τῶν. P. II. μελέων (omisso τῶν). Φ. Edd. veteres. Bentley suggested μελέων τῶν or τι μελέων, Porson μελῶν τοῦ.

463. αὐτὰ δηλα. R. V. vulgo. αὐτόδηλα. Dindorf, Bothe, Holden, Meineke.

465. ὡς λάθρα γ' ἐλάνθαν' ὑπιοῦσα. The omission of the unnecessary με at the end of the line brings the line into exact correspondence with the strophe, —μεσθα κέντρον ἐντέταται ὀξύ. ὡς λάθρα γ' ἐλάνθαν' ὑπιοῦσά με. V. vulgo. ὡς λάθρα γ' ἐλάμβαν' ὑπιοῦσά με. R. Bekker, Dindorf, Bergk, and Richter. ὡς λάθρα μ' ἐλάνθαν' ὑπιοῦσ'. Brunck. ὡς λάθρα μ' ἐλάμβαν' ὑπιοῦσα. Meineke and Holden.

466. πόνοφ πονηρέ. R. V. Brunck (comparing Lys. 350), recentiores. πονω-πόνηρε. Edd. veteres.

471. *ἄνευ μάχης*. Meineke proposes *ἀν ἐκ*, and repeats the suggestion in his Vind. Aristoph. For *καὶ τῆς* Elmsley (at Eur. Med. 102) suggested *τε καὶ*. But *τῆς κατοξείας βοῆς* means *all that shrill outcry*, supra 415. Hermann proposed *ἀν καὶ*. For *κατοξείας* R. writes *κατοξίας*.

472. *ἔλθοιμεν*. V. Elmsley (at Eur. Med. 102), Dindorf, Holden, Bergk, Meineke. *ἔλθωμεν*. R. vulgo.

473. *σοὶ λόγους*. R. V. vulgo. *σοῖς λόγους* (on Dindorf's suggestion). Holden, Meineke. *σοὶ 'ς λόγους*. Bothe. For *ἔραστὰ* Dindorf reads *ἐρῶν*, which brings the line into accord with 417 supra, and with the ordinary metre, is supported by the participles in the two following lines, and is probably right.

480. *οὐδὲ μὲν γ'.* R. V. vulgo. *οὐδὲ μὴν γ'.* Brunk, and (omitting γ') Bergk, Meineke, and Holden. Reiske and Bekker proposed *οὐδὲ μὲντ'*, i. e. *μέντοι*. For *οὐδ' ἐν* Meineke and Holden read *οὐπω 'ν*. *σοῦστίν*. V. Dobree, Bekker, Dindorf, Bothe, recentiores. *πον 'στίν*. R. vulgo. *πω 'στίν*. Florent Chretien.

483. *ταῦτα ταῦτα*. V. Bergler, recentiores. *ταῦτα ταυτά*. R. *ταῦτα* (alone). F. *ταῦτα ταῦτα*. Edd. before Bergler. *ξυνωρότας*. vulgo. (*πληθυντικὸν ἀντὶ ἐνικοῦ*. Gl. Vict.) *ξυνωρότην*. Hamaker, Meineke, Holden. But cf. 488. R. has merely *ξυνωμο* with a τ written above the line.

484. *ἄρ' ἂν ὦ*. R. Bekker, Dindorf, Bothe, recentiores. *ἄρά γ' ἂν*. V. Edd. veteres. For *ἀπαλλαχθεῖτε* V. has *ἀπαλαχθῆτε*, and Bentley suggested *διαλλαχθῆτε*. For *μου* the MSS. and all the editions before Brunk have *μοι*.

485. ῖ. MSS. vulgo. οὐ. Reiske, Richter. For *μοι*, which is the common

and MS. reading, Bothe has *μέν*, Bergk, Meineke, and Holden have *σοι*.

486. *οὐδέποτε*. *οὐδέπω*. Hermann, Meineke.

487. *τυραννίδι* *διεστάλης*. Bentley, Richter. *τυραννίδ' ἐστάλης*. MSS. Edd. veteres, contra metrum. *τυραννίδα κατεστάλης*. Brunk. *τυραννίδ' ὧδ' ἐστάλης*. Hermann, Dindorf, Weise, Holden, Bergk. *τυραννίδ' ἐξεστάλης*. Meineke.

488. *ἰμῖν*. Scholiast, vulgo. *ἡμῖν*. R. V. Bekker, Dindorf, Weise, Richter.

493. *ὀρφῶς*. MSS. Edd. ante Dindorf. Dindorf says "*ὀρφῶς* reposuix Athenæo, 7, p. 315 c.," and he is followed by every subsequent editor. But this is a complete misapprehension. Athenæus cites this line, and undoubtedly writes *ὀρφῶς* in it with a circumflex. He then observes that, notwithstanding this, it was the Attic usage to write the *nominative singular* *ὀρφῶς* (*τὴν μέντοι ἐνικὴν εἰθεῖαν ὀφυνότως προφέρονται Ἀττικοί*), and cites a line of Archippus in which it is so written, and a line of Cratinus where the genitive singular is written *ὀρφῶ*. And so the Scholiast here says, *τὸ ὀρφῶς περισπῶσιν Ἀττικοί*.—*μήποτε δὲ καὶ τὸ ἐνικὸν τοῦ ἰχθύος ἔλεγον ὀρφῶς*. The author of the Etym. Magn. (sub voc.) says that *ὀρφῶς* is written with a circumflex, and cites Chæroboscus (p. 262. 27, and p. 66. 9) and the great authority of Herodian to the same purpose. Several other grammarians refer to the word, and all with one consent describe it as written with a circumflex. So far as I know, there is no authority whatever for writing the accusative plural with any other than a circumflex accent. Hirschig, Meineke, and Holden alter *θέλη* into *θέλω* here, and *θέλω* into *θέλω* infra 521.

495. *ἔοιχ'* (with *ἄνθρωπος*). R. V. Bekker, Dindorf, Bothe, recentiores. *ἔοικ'* (with *ἄνθρωπος*). Edd. veteres.

496. *προσαυτῇ. προσαυτεί.* R. *τις ἀφύαις.* Brunck, Dindorf, recentiores. *ταῖς ἀφύαις.* R. V. Edd. veteres, with which Acharnians, 318, is compared. *ἡδύσμα τι.* R. V. vulgo. *ἡδύσματα* (from a hesitating conjecture of Dobree, who also suggested *ἡδυσμά τις*). Bergk, Richter, Meineke, Holden. This they support by a reference to Knights, 678 (where Agoracritus buys up *ἅπαντα τὰ γήτει δόσ' ἦν ἐν τὰγορά*, and other condiments, *ταῖς ἀφύαις ἡδύσματα*), not observing that *γήτεια* could, and *γήτειον* could not, be properly described as *ἡδύσματα*.

497. *θατέρῳ.* Elmsley (at Ach. 828) would read *θατέρα* adverbially. But *παραβλέψασα θατέρῳ* means "shooting a sidelong glance out of one eye," *τῷ ἐτέρῳ ὀφθαλμῷ χαλεπῶς ὑποβλεψαμένη*, as the Scholiast explains it. The same expression is found in Eccl. 498 (*παραβλέπουσα θατέρῳ*), where the Scholiast gives a like explanation.

501. *ὅτι.* Dindorf proposed *ὅτε*.

503. *ἡδέ' εἰ.* R. V. Suidas (s. v. *εἰ καὶ νῦν*), Francini, Scaliger, Bekker, Dindorf, Bothe, recentiores. *ἡδέα γε.* Edd. veteres. *ἡδέα γ' εἰ.* Φ. *ἡδέα* (omitting both *εἰ* and *γ'*). F. For *νῦν* Meineke reads *νῦν γ'*, and is followed by Holden.

504. *ὅτι.* Suidas (ubi supra), Ald., Bentley, Brunck, recentiores. *ὁτιή.* R. V. Edd. veteres.

505. *ὀρθο-.* Scholiast, Grynæus, Florent (Chretien, Bekker, recentiores. *ὀρθο-.* R. Edd. veteres. *ὀρθος-.* V.

506. *ἔχω.* *ἔχων.* R.

507. *τυραννικά.* V. Suidas (ubi supra and s. v. *ξυνομήτης*), Porson, Bekker, Dindorf,

Holden, Bergk, Meineke. *τυραννίδα.* R. vulgo. Compare *φρονήματι τυραννικῷ* in Theodoret, Eccl. Hist. v. 32, which is exactly equivalent to *φρονῶν τυραννικά*, and does not mean, as Vales takes it, *fastu tyrannico*. For *ὦν* in this line Valcknaer at Hdt. i. 59 would substitute *ὤς*.

510. *ἐγγέλειν.* Athenæus vii. cap. 54, Porson, Dindorf, recentiores, except Bothe. *ἐγγέλυσιν.* vulgo.

511. *πεπνιγμένον. πεπηγμένον.* R.

514. *οἶμαι σ'.* R. Bekker, recentiores, except Bothe. *οἶμαι σ'. V. σ' οἶμαι γ'.* Edd. veteres, Bothe.

521. *τούτοισί γ'. τούτοισιν.* Brunck and Weise; who also write *γ' ἔμοι* for *γέ μοι* in the next line.

522. ΦΙ. The line and a half here given to Philocleon are continued to Bdelycleon in the MSS. and early editions. They were transferred to Philocleon by Bergler (note on 714), who is followed by Dindorf and all subsequent editors.

525. *ἀκράτον. ἄκρατον.* Richter, Meineke, Holden. But *μισθόν*, as Florent Chretien, Bergler, and Conz observe, is substituted for *κύλικα*, not for *αἶνον*.

526. *νῦν δῆ. Π.* Porson, Dindorf, Holden, and Meineke. So Fritzsche at Thesm. 529. *νῦν δέ.* R. V. vulgo. Brunck, preferring *νῦν δῆ* quod ad sententiam præstaret longe ceteris optimum, was under the erroneous impression that it did not suit the metre, and therefore proposed *νῦν σε*, which Richter adopts.

527. *λέγειν τι δέ.* MSS. vulgo. *δεῖ τι λέγειν.* Bentley, Porson, Dindorf (in notes), Weise, Holden, Meineke.

528. *φανήσει.* R. V. Bentley, Porson, Brunck, recentiores. *φανείσῃ.* Edd. ve-

teres. φανήση. Grynæus, Kuster, Bergler.

529. κίστην. κακιστήν. R. Brunck and Bothe remove this and the succeeding line to the end of the ensuing chorus.

530. ἀτάρ. This line is given to the Chorus in the MSS. and old editions. It is continued to Bdelycleon by Hermann (at Clouds, 759), Dindorf, recentiores (except Bothe). For ποῖός τις Bergler, Brunck, and Bothe would read ποῖός τις in the sense of οὐχ ὁτυχών. For ταῦτα R. has ταῦτ' αὐτά, V. ταῦτα αὐτά.

533. τόνδε. MSS. vulgo. τονδί. Bentley, Porson, Dindorf (in notes), Weise. For λέγειν Hirschig, Meineke, and Holden read λέγων.

534. ἔστ' ἄγων νῦν. Bentley, Porson. ἔστ' ἄγων. R. V. Scaliger, Bergler, Brunck, Bergk. ἐστὶν ἄγων. Edd. veteres, Bothe. ἐστὶν ἄγων. Elmsley (at Eur. Heracl. 722), Dindorf, Weise, Holden, and Meineke. And this I should have preferred but that the νῦν which is found in the MSS. at the end of verse 536 has probably dropped there from this place. Richter, regardless of the requirements of the metre, reads ἐστὶν ἄγων νῦν.

536. γένοιθ' οὐτός σ'. Porson, Dindorf, Weise, Holden, Richter, Meineke. And Bentley had previously suggested the same, except that he had γ' for σ'. γένοιτο νῦν οὗτος. MSS. vulgo.

538. γράφομαι ῥώ. Vat. Kuster, Porson, recentiores. γράψομ' ἐγώ. R. V. Edd. veteres. For λέξῃ γ' P. and Φ. have λέξῃς.

539. φάθ'. Meineke inserts a comma before and after this word, treating it as an imperative.

541. ἀκαρῇ. ἀκαρῇ. R.

542. δ' ἐν ταῖς ὁδοῖς. Porson, Dindorf, Weisè, Richter. δ' ἂν ἐν ταῖσιν ὁδοῖς ἀπάσαις. R. F. Bekker, Bothe, Bergk. δ' ἂν ἐν ταῖσιν ὁδοῖσιν ἀπάσαις. V. γὰρ ἐν ταῖσιν ὁδοῖς ἀπάσαις. Edd. veteres. These are obvious interpolations. Meineke further interpolates παῖσιν between ἂν and ἐν, and is followed by Holden.

544. καλούμεθ'. Porson, Dindorf. καλούμεθ'. MSS. vulgo. For ἀνθρωποσίων R. has ἀντιμυνοσίων.

548. εὐθύς γ'. εὐθύς. V. Φ.

549. ἐστίν. R. V. Kuster, recentiores. ἐστί. Edd. veteres.

550. καί. Porson, Bekker, recentiores. ἦ καί. R. F. γ' ἦ καί. Φ. Edd. veteres. γ' ἦ. Kuster, Bergler, Brunck. ἦ. V., which omits νῦν in this line.

552. πρῶτα μὲν ἔρποντ'. πρῶτον μὲν ἔρπον. R.

553. προσόντι. προσίων τις was conjectured by Florent Chretien and adopted by Brunck.

554. τὴν χεῖρ' ἀπαλήν. Reiske conjectured τὴν χεῖρα Πάχης vel simile quid: Meineke, τις χεῖρ' ἀπαλήν.

555. ἱκετεύουσιν θ'. V. Brunck, recentiores. ἱκετεύουσί θ'. R. Edd. veteres. ὑποκύπτοντες. vulgo. ὑποπίπτοντες. R.

557. ξυσσίτοις. ξυνσίτοις. R.

558. ὅς. ὅς. R. ἀπόφυξιν. MSS. vulgo. ἀπόφευξιν. Bentley, Brunck, Weise, Bothe, Meineke, Holden.

560. καὶ τὴν. MSS. Grynæus, Kuster, recentiores. The early editions generally omit καί.

562. ἀπόφυξιν. V. Bekker, Dindorf, Bergk, Richter. ἀπόφευξιν. R. vulgo.

564. ἀποκλάνται. V. vulgo. ἀποκλαίνονται. R. ἀποκλάντες. Richter.

565. κακὰ κ.τ.λ. So Bothe, Hermann, Holden, and Meineke. And so (with

ἀνίων for ἀνίων) Dindorf, Bergk, and Richter. This appears to be the real reading of V., for it seems to have been by a mere oversight that Bekker gives, from that MS., παρισώση for ἀν ισώση. R. and P. have the same, omitting ἀνίων. The editions before Brunn had κακά γε πρὸς τοῖσιν οὖσιν ἕως ἀν ισώση τοῖσιν ἐμοῖσιν. Brunn reduced this to metrical propriety by making the γε follow τοῖσιν and changing ισώση into παρισώση. Reising changes ἀνίων into κλάων, Hamaker into λήγων. Meineke in his Vind. Aristoph. proposes κακά πρὸς τοῖς οὖσι κακοῖσιν ἕως ἀν ισώση τοῖσιν ἐμοῖσιν.

566. λέγουσιν. MSS. Kuster, recentiores. λέγουσι. Edd. veteres.

567. ὦ. ἴνα. R.

568. ἀναπειθόμεσθα. V. vulgo. ἀναπειθόμεθα. R. ἀναπειθόμεθα. P. Π. Φ. ἀναπειθόμεθα τά γε. Brunn. ἀναπειθώσιν μ'. Reising. ἀναπειθόμεν τά γε. Porson.

570. συγκύπτονθ'. V. vulgo. συγκύψανθ'. R. Dindorf, Richter, Meineke in Vind. Aristoph. ἄμ βληχᾶται. Dindorf. ἄμα βληχᾶται. vulgo. ἄμ ἄμα βληχᾶται. R. ἀποβληχᾶται. V. ἀμβληχᾶται. Bergk, Holden. βληχᾶται (simpliciter). Porson, Meineke.

571. θεόν. θεός. V.

572. ἐλεῖσαις. ἐλαῖσαις. R. Reiske would read ἐλεῖσαι, and Hirschig χαίρω τᾶρνος—μ' ἐλεῖσαι, whilst Richter would alter φωνῇ into κωλῇ. The two latter alterations are approved by Meineke (Vind. Aristoph.).

573. αὐ τοῖς. R. V. Florent Chretien, Bentley, Bergler, recentiores. αὐτοῖς. Edd. veteres. χαίρεισιν. χαίρεισιν. R. χοίρεισιν. Meineke (Vind. Aristoph.).

576. αὐ. ἄν. R. Π. σου τουτὶ γράφομαι. Brunn, recentiores. σου τουτὶ

γράφομαι. R. Π. F. Francini; and most of the older editions. τουτὶ γράφομαι (omitting σου). Ald. Junt. and (with τουτὶ for τουτὶ) Kuster and Bergler. Bentley proposed τουτὶ γράψω μοι; Daves either τουτο γράφωμαι, or (omitting σου) τουτο γράφωμαι 'γὼ, or τουτὶ γράφωμαι 'γὼ. V. omits the verse altogether. P. and Φ. have ταδὶ for τουτὶ. For πλούτου R. has οἴκου γρ. καὶ πλούτου, and Bothe reads γ' οἴκον.

577. ἄχεις. ἄχρῖς. R. V. F. τῆς Ἑλλάδος ἄρχειν. R. Francini, Scaliger, Kuster, recentiores. τὴν Ἑλλάδος ἄρχην. V. P. Π. Φ. Edd. veteres, Brunn. The line is omitted by Hamaker and Meineke.

578. αἰδοῖα. τᾶδοῖα. Cobet, Meineke, Richter.

582. φορβεῖα τοῖσι. φορβῖα τοῖς. R.

583. καταλείπων. V. P. Φ. Florent Chretien, Bentley, Brunn, recentiores. καταλιπών. R. Edd. veteres.

586. ἀναπέσῃ. ἀναπεῖθαι. V.

588. σε μόνον. Reiske, Porson, Dindorf, Weise, Holden, Bergk, Meineke. σεμνόν. V. vulgo. σεμνών. R. Hirschig, Richter. For τοι V. has τό. Richter reads τών. Bentley conjectured σεμνόν ἀπάντων.

593. ἡμᾶς. R. V. Scholiast, Edd. veteres. ὑμᾶς. Kuster, Bergler, Brunn, Bothe, Bergk, Richter, Meineke, Holden. See the note. For φασίν R. has φασι.

595. δικαστήρι' ἀφείναι. δικαστήρια φῆναι. F.

596. μόνον. Florent Chretien, Scaliger (in notes), Brunn, recentiores. μόνους. R. V. P. Π. Edd. veteres. μόνος. Kuster, Bergler.

597. χειρός. χερός. R.

598. οὐδ' is omitted in Gormont, Zanetti, Farræus, and Rapheleng.

599. καίτουσίν. V. F., and so (ὁ καίτοι

᾽σιν) vulgo. *καμποῦσιν*. R. For *Εἰφήμιον* Meineke has *Εὐφημίδον*.

500. *σπόγγον*. Brunck and Dindorf prefer, and Bothe, Meineke, and Holden read, *σφόγγον*. *λεκάνης* is written *λακάνης* in Junta and Gormont.

601. δ'. μ'. V. *τῶν τῶνδ'*. Hamaker, Meineke. *οἶων οἶων μ'*. Hirschig, Meineke, Holden.

602. καὶ ὑπηρεσίαν. R. Bentley, Bothe, Bergk, Meineke, Holden. *χῦπηρεσίαν*. vulgo.

604. *περιγινόμενος*. R. V. Brunck, recentiores. *περιγενόμενος*. Edd. veteres. For *περισέμνον* V. has *περισεμένος*.

605. ὁ δέ γ'. "Malim ὁ δ' εἶθ'." Porson. οὐ γὰρ. V. *᾽πελελήσμην*. Meineke, Holden. *᾽πιλελήσμην*. vulgo.

606. *κᾶτ'*. V. Florent Chretien, Kuster, Bergler, Porson, Bekker, Dindorf, Holden, Meineke. *κᾶπειτ'*. R. P. II. Edd. veteres, Brunck, Weise, Bothe, Bergk. *εἴτ'*. Richter. *εἰσῆκονθ' ᾅμα*. R. II. vulgo. *εἰσῆκοντά με*. V. Meineke, Holden. *ἦκονθ' ᾅμα*. P. F. Ald. Brunck, Weise, Bothe.

607. *ἀσπάζονται*. V. P. Scaliger (in notes), Bentley, Brunck, recentiores. *ἀσπάζονται*. R. Edd. veteres. R. has also *ἀλείφει* in 608, *προσενέγκει* in 610, and *προσαναγκάζει* in 611.

608. *προσκύψασα*. *προσκύσασα*. V. *φιλήσῃ*. *φιλή με*. Richter, Meineke.

609. *παππάουσ'*. *παππίουσ'*. V. Bergk, Meineke, Holden. *τὸ τρώβολον*. V. Florent Chretien, Kuster, Porson, recentiores. *τριώβολον* (omisso τῷ). R. Edd. veteres.

610. *φυστήν*. Mæris says, *φυστήν, περισπωμένως, τὸ φύραμα τῶν ἀλφίτων, ὅταν μὴ γένηται μάχα*.

612. *τούτοισιν*. V. Bentley, Brunck.

recentiores. *τούσιν*. R. Edd. veteres. Porson proposed *τοιούσιν γάνυμαι γάνυμι*. R. *γάνυμαι*. P. II. καὶ μὴ με δέησῃ. R. V. vulgo. καὶ μὴ με δέησει. Brunck, Weise. κοῦ μὴ με δέησει. Dobree. κοῦ μὴ με δέησῃ. Hermann, Richter, Meineke, Holden. *κεῖ μὴ με δέησει*. Elmsley (at CEd. Tyr. 662), Dindorf, Bothe.

613. *παρᾱθήσει*. *παρᾱθήσῃ*. R.

614. ἀλλ' ἦν. F. Elmsley (at CEd. Tyr. 622), Dindorf, Weise, Bothe, Holden, Meineke. *ἄλλην*. vulgo, with a comma after *τονθερύσας*, and a full stop at the end of the line. Meineke omits lines 615—618, both inclusive.

616. γχῆς. γχέις. F. Some of the early editions write *μῆν* for *μή*.

618. *δίνου*. *δείνου*. R.

620. καὶ τοῦ. R. V. F. Bothe, Bergk, Meineke, Holden. The other editions read *καὶ τῆς τοῦ*, and divide the line into two dimeters.

621. *ἄπερ*. *ῶσπερ*. R. Most of the recent editors follow Dindorf in writing *ταῦθ'* for *ταῦθ'*.

623. *φήσιν*. R. V. Kuster, recentiores. *φήσι*. Edd. veteres. *φήσει*. Florent Chretien. The old editions omit the final *ν* also in the two verbs 626, 7 infra.

626. *κάγκεχύδασιν*. *καίκεγκεχύδασιν*. R. μ' is omitted by V., written *ἐμ'* by Weise, and changed into γ' by Fritzsche (on Frogs, 475), Hermann, and Meineke.

629. Ante *νῆ* signum mutati interlocutoris (—) ponit R.: which also reads *Δήμητραν δέδοικα σ'*.

634. οὐκ ἀλλ'. οὐκουν. Meineke, Holden. Bergk proposed *ἀλλ' οὐκ οὔτος*. Dawes (comparing lines 536 and 642), Porson, Brunck, recentiores, except Meineke in notes, and Holden. οὔτω. V. Edd. veteres. οὔτως. R.

635. ἦδην. ἦδην. Elmsley (at Ach. 35), Richter, though he leaves ἦδην supra 558.

636. ὥς δ' ἐπὶ πᾶντ' ἐλήλυθεν. Porson, Dindorf. ὥς δὲ πᾶντ' ἐπελήλυθεν. vulgo, contra metrum. See the note on 526. ὥς ὅδε πᾶντ' ἐπῆλθε κοῦδέν τι. Hermann, Meineke, Holden. But Porson's emendation is more elegant in itself, and at the same time nearer the MS. reading.

642. ὥσθ'. ὥς' (e conj. Dind.) Meineke, Holden. ἐν αὐτοῦ. V. P. II. vulgo. See the note. ἐν αὐτῷ. R. Florent Chretien. Cf. Polybius, Hist. i. 49. 8; x. 40. 6; Xen. Eph. in the Scriptores Erotici, ed. Bipont, vol. ii. 278 and 324; St. Chrys., Hom. xxviii. in Matthew. 339 A; Acts of the Apostles, xii. 11. Florent Chretien also proposed οὐκέθ' αὐτοῦ, with which Porson compares Soph. (Ed. Col. 660; and Bentley suggested οὐκ ἔαντοῦ.

643. σκῆτη βλέπειν. R. V. F. Bentley, Porson, Brunck, recentiores, except Weise and Richter, who with the old editions read βλέπειν σκῆτη. This line is transferred by Hamaker and Bergk to Bdelycleon, which is a manifest error.

644. σε om. R.

645. ἀπόφυζιν. Dindorf, Bergk. ἀπόφευζιν. vulgo. See supra 558, 562.

647. νεανία is added by Porson, metri causâ, λέγοντι καὶ by Richter. Others mark a lacuna after χαλεπὸν.

648. ὦρα. ὦρα. R.

649. ἦν μή τι. ἦν μοί τι. Bergk.

650. καὶ μέζονος om. V.

651. τῇ. τῇδε. V.

652. ἀτάρ. V. vulgo: which is plainly right, the phraseology being Homeric. ἀλλ'. R. Brunck, Bekker, Richter, Holden.

653. διδάσκεις. R. V. Brunck, Porson, recentiores. διδάξῃς. Edd. veteres.

654. τεθνῆξει. P. Brunck, Weise, Bothe, Richter. τεθνῆσει. R. V. Edd. ante Brunck, and Bekker. τεθνῆξῃς. Elmsley (at Ach. 590, following Dawes, Misc. Crit. p. 93), Dindorf, Holden, Bergk, Meineke. The question as between τεθνῆξει and τεθνῆξῃς is fully discussed by Dawes and Elmsley ubi supra, and by Brunck at Ach. 590. The two former critics decide for the active, the latter for the middle form. Either would seem to be allowable: but in Aristophanes, at all events, the whole weight of MS. authority (Ach. 590; Clouds, 1436; Wasps, 654) is in favour of the middle, which I have therefore retained.

655. παπίδιον. V. Kuster, recentiores. παπίδιον. R. F. Edd. veteres.

658. συλλήβδην. MSS. Scaliger, recentiores. συλλύβδην. Edd. veteres.

659. μισθοὺς καὶ δημόσιπράτα. R. and V. omit καὶ, and Bergk suggests μισθώσεις. Suidas (s. v. πρωτανεία) has μισθοὺς καὶ δημοσιώπράτα.

661. τούτων. V. vulgo. τούτου. R. F. Bergk, Meineke, Holden. κατὰδὲ μισθόν. R. V. Bekker, recentiores, except Weise, who (with the older editors) transposes the words. ἐν αὐτοῦ. Bentley, Porson, Brunck, recentiores. τοῦ ἐν αὐτοῦ. P. Edd. veteres. τοῦ ἵναυτοῦ. R. V. II.

662. κατένασθεν (for κατενάσθησαν). R. V. F. Bekker, recentiores. κατένασθε (for κατενάσθητε). Edd. veteres.

663. ὑμῖν. V. Bentley, Kuster, Bergler, Brunck, Bekker, Bothe. ἡμῖν. R. vulgo.

664. ἐγγίγνεθ' ὁ. Bergk suggests ἐγγίγνετο.

665. τὰ om. V. The older editions gave the whole of this line to Bdelycleon, and the next line and a half, from ἐς τούτους to αἰῖ, to Philocleon. The ar-

rangement in the text is due to Bothe and Dobree, and is adopted by Dindorf (in notes), Weise, Holden, and Meineke.

668. αἰρεῖ σαντοῦ. αἰρεῖς αὐτοῦ. V. For περιπεφθεῖς R. and V. have περιπεμφθεῖς.

669. δωροδοκοῦσιν. V. Kuster, recentiores. δωροδοκοῦσι. Edd. veteres.

670. ἐπαπειλοῦντες. ὑπαπειλοῦντες. V.

671. δώσετε. MSS. vulgo. οἴσετε. Meineke, Holden. ἀνατρέψω. ἀναστρέψω. R.

673. ἡσθηνται. V. Suidas (in three places), Bekker, Dindorf, Bothe, Holden, recentiores. ἡσθοντο. R. F. ἡσθοντό γε. Edd. veteres.

674. λαγαρίζμενον. Suidas, vulgo. λαγαρυζόμενον. R. V. P. Brunck, Bekker, Weise, Bothe, Bergk, and Richter. Possibly the correct reading may be λαγανίζμενον.

675. δωροφοροῦσιν. V. Bekker, Dindorf, recentiores. δωροδοκοῦσιν. R. Edd. veteres.

677. πλοθυγίαν. πλοῦθ' ὑγίαν. R.

678. σοὶ δ' ὦν. Florent Chretien, Bekker, Dindorf, recentiores (except Weise). σὺ δέ γ' ὦν. P. II. Edd. veteres, Weise. σὺ δ' ὦν. V. F. σὺ ὦν. R. σοὶ δέ γ' ὦς. Bentley. σοὶ δέ γ' ὦν. Bergler. For ἄρχεις R. has αρχης.

680. τρεῖς γε. R. V. F. Bekker, recentiores, except Bothe and Weise, who follow the old editors in omitting γε.

681. ἀποκναίεις. ἀποκλείεις. V.

682. δουλεία' στίλν. Before Porson this was written δουλει' ἐστίν.

684. τις δῶ τοὺς τρεῖς. R. V. Francini, Scaliger, Kuster, Bergler, Bekker, recentiores. τίς γε διδῶ τρεῖς. P. F. Brunck. τις διδῶ τοὺς τρεῖς. II. τίς γε διδῶ τοὺς τρεῖς. Edd. veteres; which also read

ἀγαπᾶν for ἀγαπᾶς. οὗς. V. vulgo. οἷς. R. Bekker, Dindorf, Holden, Bergk, Meineke.

688. διακινηθεῖς. Meineke (Vind. Aristoph.) proposes καὶ διακνασθεῖς. For τρυφερανθεῖς F. has τρυφῆρωθεῖς.

689. πρῶ. Before Brunck this was written πρῶτ'.

691. δραχμήν. There seems no reason to doubt that the first syllable of δραχμή is common, and there is no need, when it is long, to read δαρχμή or δραγμή. Still less is it desirable to rewrite the line (with Cobet) τὸ συνηγορικόν, κἂν πάντων ὕστατος ἔλθῃ.

692. κοινωνῶν. κοινῶν ὄντων. F.

693. τι om. F.

694. πρίονθ'. Reisig, Dobree, Bothe, Holden, Meineke. πρίον'. R. V. Edd. veteres, Bekker, contra metrum. πρίον. P. II. Bentley, Brunck, Weise, Richter. πρίων'. Dindorf. πρίονες. Bergk. "Debuerat Bergkiius palmariam Reisigii emendationem a Dobræo probatam recipere," says Cobet, Novæ Lectiones, p. 37. ἀντενέδωκε (or -εν) is the conjecture of Bekker and Dobree, adopted by Dindorf, Holden, Bergk, Meineke, and Richter. ἀντανέδωκε (or -εν). MSS. vulgo. For ὁ δ' the editions before Brunck had ὅδ'.

695. κωλακρέτην. V. vulgo. κωλαγρέτην. R. Dindorf, Holden, Bergk, Meineke, and Richter.

698. τοίνυν. R. V. P. II. Brunck, recentiores, except Bothe, who follows the older editions in adding a γε. For καὶ τοῖσιν Bentley suggested ἀγαθοῖσιν, a conjecture approved but not adopted by Bergk. Hermann proposed τοισίδ', and this has been brought into the text by Meineke (who had previously conjectured κάστοισιν) and Holden.

699. *ῥποι*. MSS. vulgo. *ῥπη*. Suidas, Dindorf, Bothe, Holden, Bergk, Richter, and Meineke. Bothe inserts *ἂν* before *δέι*.

701. *ἀκαρῇ*. V. vulgo. *ἀκαρῆι*. R. *ἀκαρές*. Suidas, Brunck, Weise, Meineke, Holden. "Sed vide 541." Bentley.

702. *ἔλαιον*. V. Suidas, Scholiast, Bekker, recentiores, except Richter. *ἄλευρον*. R. Edd. veteres, Richter. Bentley had previously conjectured *ἔλαιον*.

703. *καὶ τοῦθ' ὦν εἵνεκ' ἐρώ σοι*. V. (and, except that they have *τούτων* for *τοῦθ' ὦν*, R. P. F. Φ.) Bekker, Bothe, Bergk. *καὶ τούτων εἵνεκ' ἔρρωσο*. Π. *καὶ τούτων ἔνεκ' ἔρρωσο*. Edd. ante Brunck. *καὶ τοῦθ' ὦν οὔνεκ' ἐρώ σοι*. Brunck, Dindorf, Weise, Holden, Meineke. As to the retention of *εἵνεκ'* see Appendix on Peace, 210. The MS. authority here is overwhelming in its favour. Bentley had ingeniously suggested *ΠΙΔ. καὶ τοῦθ' ὦν εἵνεκα δρώσιν*; BΔE. "Ἰνα κ.τ.λ.", comparing Peace, 210, and Lysist. 491.

704. *τιθασεντήν. τιθασσεντήν*. R. V. F. *οὐτός γ'.* vulgo. *οὕτως*. Φ. Meineke suggests *οὐτός σ'.* *ἐπισίζη*. R. vulgo. *ἐπισίξη*. V. Bergk, Meineke.

705. *τῶν ἐχθρῶν*. R. V. P. Scaliger, recentiores. *τὸν ἐχθρόν*. Π. Edd. veteres. *ἐπιρρύξας. ἐπιδύξας*. R. *ἀγρίως. ἄγριος*. V.

708. *προσέταξεν*. MSS. vulgo. *προσέταπτεν*. Dawes, Brunck, Weise, Richter, Meineke, Holden.

709. *ἐν*. R. V. vulgo. *ἂν*. P. Φ. Dawes, Brunck, Weise. Dobree suggests *μενιδ' ἂν*, which is adopted by Meineke and Holden. R. omits *ἔζω*. The term *δημοτικῶν* appears to be used by way of set-off to *δημιζόντων* supra 699.

710. *πυριότη*. R. V. P. Suidas, Brunck,

recentiores, except Weise and Bothe, who with the old editions read *πυριότη*.

711. *τοῦ*. Bentley, Elmsley (at Ach. 343), Dindorf, Bergk, Richter, Meineke, Holden. *τοῦ ν.* vulgo.

713. *τί ποθ' κ.τ.λ.* This is the reading of the MSS. and all the editors except Bothe, Meineke, and Holden. Suidas (s. v. *νάρκη*) quotes the line with *πέπονθ'* contra metrum for *ποθ'*. Kuster suggested that if we changed *ὥσπερ* into *ὥς*, we might read *πέπονθ'* here: and this was approved by Bentley and Porson. Dindorf observed that another way of getting rid of the extra syllable would be to omit *τῆς*; and this is done by Bothe: whilst Meineke (followed by Holden) omits *κατά*. However, if Suidas is to be corrected at all, the simplest correction would seem to be *ποθ'* for *πέπονθ'*, in accordance with all the Aristophanic MSS.

718. *ἔλαβε*. *ἐλαβε*. R. F. *ἐλαβεν*. Φ. The old editions divided this line into two. Bentley first from conjecture, and Brunck afterwards from his MS. P. set it right.

719. *εἵνεκ'*. R. Edd. ante Brunck, with Bothe and Bergk. *οὔνεκ'*. V. ceteri. See at 703 supra.

724. *πλήν*. vulgo. *πλήν τοῦ*. R. V. F. Meineke proposes to insert *τοῦ*, and omit the preceding *σοι*. *κολακρέτων* as in 695 supra: except that here R. has *κολακρέτου*. For *γάλα* V. has *μάλα*.

726. *οὐκ ἂν δικάσεις*. Meineke would prefer *οὐ μὴ δικάσεις*.

727. *ῶστ'.* *ῶστ'*. Zanetti, Rapheleng. *σκιῶνας*. V. Π. Brunck, recentiores. "In P. erat primo *σκιῶνας*, sed *μ* litura inductum." Brunck. *σκιῶνας*. Edd. veteres. *σκιῶνας*. R. *σκήῶνας*. F. Suidas s. v. *καταβάλλω, καταβάλλω*. F.

730. ἀτενής. ἀγενής. R. ἄγαν. R. V. P. Π. Brunck, recentiores. ἄγαν γ'. Edd. veteres. ἀτεράμιων. ἀτεράμιων. R.

731. ὤφελεν. R. V. (and P. interlined) Brunck, Porson, recentiores. ὤφελε. Edd. veteres.

732. εἶναι τις. εἶν' αἴτιος. R. ὅστις. R. V. F. Bekker, recentiores. ὅστις δὴ. Edd. veteres.

733. σοὶ δὲ νῦν. νῦν δὲ νῦν. Π. τις θεῶν. R. V. P. F. Φ. Bekker, recentiores. τι θεῶν. Π. τις τῶν θεῶν. Edd. veteres. In order to bring these lines into the iambic metre, Brunck rewrote them thus: νῦν δ' αὖ παρὼν τις ἐμφανής σοι τῶν θεῶν | ξυλλαμβάνει τοῦ πράγματος | καὶ δῆλος εὖ ποιεῖν' σὺ δ' αὖ παρὼν δέχου.

735. δῆλός ἐστιν. V. Bekker, recentiores. δῆλος (without ἐστιν) R. Edd. veteres.

736. σὺ δέ. R. V. P. Π. F. Φ. Bekker, recentiores, except Bothe, who absurdly writes the line σὺ δ' ἂν παραδέχου. σὺ δ' αὖ. Edd. veteres. For σὺ δὲ παρὼν Seager suggested σὺ δὲ παρὼν, Burgess τὸ δ' εὖ παρὼν.

741. κούδέν. καὶ οὐδέν. R. F.

743. πρᾶγμαθ' οἷς | τότ'. Dindorf, Bothe, Holden, Bergk, Meineke. πρᾶγμαθ' οἷς | ποτ'. Weise. πρᾶγματα | οἷς τότ'. R. V. F. Bekker. πρᾶγματα | οἷς ποτ'. Edd. veteres. πρᾶγματα | οἷς τ'. Π. Φ. πρᾶγματα | οἷς. Richter.

744. ἔγνωκε. vulgo. ἔγνωκεν. R. V. Bekker. ἀρτίως. R. V. Π. F. Bekker, recentiores. ἀρτίως ὅτι. Edd. veteres. P. had ὅτι, but subducta minio linea indicat eam delendam esse. Brunck writes the line οἷα γὰρ ἐμῖναι' ἀρτίως, ἔγνωκε νῦν.

746. ᾄ. This word is omitted in V. κελεύοντος. R. V. F. Bekker, recentiores, except Weise, who reads παρακελεύοντος with the old editions.

747. The old editions read νῦν οὖν ἴσως τοῖς σοῖς λόγοισι πείθεται. For οὖν, δὲ is read by R. V. F. Bekker, recentiores. For ἴσως V. has ἴσος. For τοῖς σοῖς λόγοισι R. V. F. have τοῖς ἴσοις λόγοις. All modern editors read the line as in the text.

748. σωφρονεῖ. R. V. F. Bekker, recentiores. φρονεῖ. Edd. veteres. For τὸν τρέπον Bergler proposed τῶν τρέπων, which Hirschig (with μεθεστῶς for μεθιστῶς) also prefers. And confer infra 1451.

749. πιθόμενός τε. Brunck, Porson, Dindorf, Weise, Holden, Richter, Meineke. πιθόμενός τε. MSS. vulgo. πυθόμενός τε. Bothe. σοί. R. V. F. Bekker, recentiores, except Weise, who with the older editions reads σοί γ'. The γε was interpolated in the old editions from an erroneous view of the metrical arrangement. The antistrophical character of the two systems 729—735 and 743—749 had not then been perceived. τί βοᾷς. V. Bergk, Meineke, Holden. τί μοι βοᾷς. R. vulgo.

752. φησί. φησίν. R.

756. σπεῦδ'. σπένδ'. V. μοι. V. P. Π. F. Φ. Brunck, recentiores. μου. Edd. veteres. σοι. R.

758. ἐγὼ ἔν. ἐγὼν ἐν. R.

761. σοι πίθωμαι. Porson (referring to Dawes, Misc. Crit. 218; Clouds, 87; Birds, 164), Tyrwhitt, Bekker, Dindorf, Holden, Bergk, Richter, Meineke. σοι πείθωμαι. R. V. πείθωμαι σοι. vulgo. Bentley proposed πείσομαι σοι. In the old editions the words λέγ'—ένος were given to Bdelycleon, ποῖον; φέρ' ἴδω to Philocleon, and τοῦ μὴ δικάζειν to Bdelycleon again. Bergler set the matter right in his translation, and then Brunck in his text. For λέγ' ὅτι βούλει R. has λέγοντι βούλει.

765. ἐνθάδε. ἐνθαδί. Meineke, Holden.

767. ταῦθ'. MSS. vulgo. ταῦθ'. Boissonade. πρῶτθ'. Meineke, whilst Holden would prefer πάνθ'. For ἄπερ ἐκεῖ Dobree and Meineke suggest ἀ κάκει.

770. πάντως δέ. R. V. vulgo. πάντως γε. P. F. Brunck, Dindorf, Bothe, Weise, Richter.

771. ἐξέγη ἔλη. Reiske would change this into ἐξέγηρ ἐλνῆς, Meineke into ἐξέγηρ ἔλης.

772. ἔλη. vulgo. ἔλη. R. Meineke, Holden. κατ' ὄρθρον. πρὸς ὄρθόν. Dawes. ἡλιάσει. vulgo. ἐλιάσει. R. ἡλιάσει. Bentley, which Bergk also prefers.

773. εἰν δὲ νίφη. V. vulgo. εἰν δὲ νείφη. R. Bekker; and Bergk prefers this spelling. ἦν ξυννέφη δέ. Dobree. "Post καθήμενος incidendum est." Meineke, Vind. Aristoph. This introduces an additional alternative. "If it snows, you shall judge (ἡλιάσει) by the fire; if it rains, εἴσει." The suggestion is plausible: but on the whole it seems more probable (especially having regard to the introductory εὐλόγως) that there is no alternative without a play upon words.

774. ὕοντος. χῦοντος. Bothe.

776. τοῦτοις γ'. R. V. F. Bekker, Dindorf, Bothe, Holden, Bergk, Meineke. τοῦτοις. vulgo.

780. πράγματ'. πράγματα. R. εἴτε μασώμενος. ἀναμασώμενος. Suidas s. v., Scaliger in notes.

781. τουτογί. R. Junta, Scaliger, Kuster, recentiores. τουτοῖ. V. Scaliger (in notes). τουτονί. Edd. veteres.

786. ὅτιν . . . λήψομαι. This line, absent in all the earlier editions, was first added by Brunck from Π., and has since been found in R. V. F. Between this and the following line Bothe inserts

the words κἂν γὰρ πυρέττω τὸν γε μισθὸν λήψομαι, removing them from their proper position, infra 813.

788. σκωπτόλης. σκωπτόλις. R.

789. διεκερμάτιζεν'. V. Pollux (ix. 89), Casaubon (at Theophr. Char. p. 192), Dindorf, Weise, Holden, Bergk, Meineke. διεκερμάτιζεν. R. Toup (in Suidas, i. 137), Brunck, Bekker, Bothe, Richter. διεκερμάτιζέ μ'. Edd. before Brunck.

790. κἄπειτ' ἐπέθηκε. R. vulgo. κἄπειθεν ἔθηκε. V. κἄπειτ' ἐνέθηκε is preferred by Bergk and Meineke, and read by Holden.

791. 'νέκαψ'. R. V. Florent Chretien, Scaliger (in notes), Kuster, recentiores. 'νέκαμψ'. Edd. veteres.

792. ὀσφρόμενος. ὀσφρανύμενος. R.

794. ἔφασκε. ἔφασκεν. R.

795. καθέψεις. MSS. vulgo. καταπίψεις. Hirschig, Bergk, Meineke, Holden. But the present tense is plainly required. ἀργύριον. V. Brunck, Bekker, Dindorf, Weise, Richter. τάργύριον. R. vulgo. λέγων. MSS. vulgo. γελῶν. Tyrwhitt, Dindorf (in notes), Holden, Meineke.

796. ὅσον καί. R. V. F. Bekker, Dindorf, Holden, recentiores. ὅσον περ ceteri. V. inserts ὅς before ὅσον, and both V. and F. omit ὅτα.

797-8. Between these two lines Hermann and Meineke place line 813. See on 786 above.

798. ταῦθ'. Reiske suggests πάνθ'.

800. ἡκηκείν. R. V. P. II. Farræus, Bergler, Bekker, Bergk. ἡκηκείς. vulgo ante Bergler. ἡκηκῆ. Brunck, Dindorf, Weise, Bothe, Holden, Richter, Meineke. See Appendix on Peace, 616.

801. δικάσειεν. δικάσαιεν. P. δικάσειεν. II.

802. ἐνοικοδομήσοι. Dindorf, Bothe,

Holden, Bergk, Richter, Meineke. ἐνοικοδομήσει. V. P. Π. Φ. Edd. veteres. ἀνοικοδομήσει. R. Francini, Scaliger, Kuster, Bergler. ἀνοικοδομήσοι. Dawes, Porson, Brunck, Bekker, Weise, Fritzsche, De Pelargis Aristophanis, Quæstiones Aristoph. p. 93.

804. Ἐκαταῖον. V. vulgo. Ἐκαταῖον. R. Brunck suggested that the word should be spelt Ἐκάτειον, and it is so spelt by Dindorf, Bothe, Holden, Bergk, Richter, Meineke.

806. ὅσαπέρ γ'. R. vulgo. ὅσαπερ. V. F. Bergk, Meineke.

808. ἐπί. MSS. vulgo. ἐκ was suggested by Bergk, and inserted by Richter and Holden: ἀπό was suggested by Halbertsma, and inserted by Meineke.

813. This line is removed from its proper place by Bothe and Meineke. See on 786 and 797 above.

815. ἐξηρέγκατε. MSS. vulgo. εἰσηνέγκατε. Dawes.

816. ἵνα γ'. MSS. vulgo. Cobet suggested ἵν' ἢν or ἵν': Meineke takes the former, and Holden the latter.

817. ἐξεγείρη σ' οὔτοσί. ἐξεγείρησι αὐτοσί. R.

818. ἀλλ' is omitted by R.

819. εἰ πως ἐκκομίσαις. MSS. vulgo. εἰ πως ἐκκομισίας (omitting τῶ). Brunck. οὔπω μοῦκόμισας. Hamaker. οὔπω ἑκκόμισας. Meineke.

820. ἀναξ. ἀναξ. R. V. F.

821. χαλεπός. P. Φ. Bentley, Bergler (in note), Brunck, recentiores. χαλεπόν. R. V. Edd. veteres.

822. This verse, which is usually continued to Philocleon, is transferred to Bdelycleon by Bergk, Meineke, and Holden, who also transfer the following verse from Sosias to Philocleon.

825. This and the following verse are omitted by V., the transcriber's eye passing from the δίκην in 824 to the δίκην in 826. For νυν R. and one or two old editions have νυν. κάθημαι γῶ. Dawes, Porson, Brunck, recentiores. κάθημ' ἐγῶ. R. Edd. veteres.

826. εἰσαγάγω. vulgo. εἰσάγω. R. Meineke, Holden.

827. τί τις. MSS. vulgo. τί τις. Bothe, Bergk, Richter, Meineke, Holden. δέδρακε. V. P. Π. Brunck, recentiores. δέδρακεν. R. Edd. veteres. ἐν τῷκία. ἐν τῇ οἰκία. R. V. Edd. veteres. Dindorf wrote it ἐν τῷκία, but himself preferred ἐν οἰκία, which is adopted by Bothe and Richter.

828. Dobree would give this verse to the servant, as an answer to Bdelycleon's question. For προσκαύσασα Florent Chretien suggested προσθαύσασα.

831. ἐφαίνοτο. R. V. F. Bekker, Dindorf, Bothe, recentiores. κατεφαίνοτο. Edd. veteres, Weise.

832. ἀλλ' ἐγῶ—ἐνδοθεν. In the old editions these words are continued to Bdelycleon, but they are rightly taken from him and assigned to Philocleon by Beer, Bergk, and Richter. In addition to this, Hermann (followed by Meineke and Holden) changes the words τί ποτε τὸ χρημ' of the following line into δέ τι ποτέ χρημ', and gives them also to Philocleon, omitting the stop after ἐνδοθεν: a change every way for the worse.

833. τό γε. τό τε. R. V.

837. ἀναρπάσας. Dobree, Dindorf, Bergk. ἐξαρπάσας. Brunck, Richter. ὑφαρπάσας. Elmsley (at Ach. 575), Meineke, Holden. ἀρπάσας. R. V. vulgo. Bothe suggests ἀφαρπάσας.

838. Σικελικὴν. P. F. Φ. Bentley, D'Orville, Pierson, Porson, Brunck,

recentiores. Σικελίν. R. V. Edd. veteres.

841. φησίν. R. V. P. Brunck, recentiores. φησί. Edd. veteres.

842. εισάγη. MSS. vulgo. εισαγάγη. Bergk, Richter, Holden. The alteration is approved by Meineke, and is probable enough. See supra 826; Peace, 439, &c.

844-6. τουτὶ τί ἐστι;—ἐπιτρέψω τινά. The arrangement of the text is that of Bergk, followed by Richter, Meineke, and Holden. The sentences here assigned to Bdelycleon were formerly given to Philocleon: whilst those here assigned to Philocleon were given to the servant by the editions before Brunck, and to Bdelycleon by Brunck, Bekker, Dindorf, Weise, and Bothe. But it is plain that the person who went into the house after verse 833 returns here with the χοροκομείον, and it is equally plain from verse 839 that Bdelycleon is on the stage during the interval, whilst the language assigned to the person who brings the χοροκομείον suits neither the servant nor Bdelycleon, but Philocleon alone.

849. διατρίβεις. R. F. Bekker, Dindorf (in notes), Bothe, Bergk, Meineke, Holden. διατρίβεις. V. vulgo.

850. For χωρίον Bentley suggested κηρίον.

851. ΒΔ. ἰδού. ΦΙ. καλεῖ νυν. V. Bergler, recentiores. In the older editions all three words were ascribed to Philocleon. R. gives them all to Bdelycleon.

852. ἐς κόρακας. ἢ σκούρακας. V. ἢ 'σκούρακας. F.

853. ὅτι' ὑπελαθόμεν. Bergler, recentiores. ὅτι' ὑπελαθόμεν. R. Edd. veteres. ὅτι ὑπελαθόμεν. V.

854. καδίσκους. καδίκους. R., which in

the next verse omits τούσδε, and has ἀρυστίκους for ἀρυστίχους.

857. δέόμεθα. R. V. H. F. Bentley, Brunck, recentiores. δέομεσθα. Edd. veteres.

861. καὶ μυρρίνας. This line is omitted in V.

865. λέξομεν. R. vulgo. ἔξομεν. V.

867. ξυνέβητον. ξυνεβήτην. Elmsley (at Ach. 733), Meineke.

869. ΒΔ. εὐφημία. This line, which is rightly given to Bdelycleon by the MSS. and editions, is transferred to the Chorus by Meineke, Holden, and Richter: the latter compensating Bdelycleon by giving him the succeeding line.

870. ὁ. οὐ. V.

873. πανσαμένους πλάνων. V. Dindorf, Holden, Bergk, recentiores. πανσαμένοισι πλάνων. R. Bekker, Bothe. πανσομένοις πλάνου. F. ὡς πανσαμένοισι τῶν πλάνων. Edd. veteres.

875. προθύρου προπύλαιε. Bentley. The editions before Brunck had προθύρου πρὸς πύλας. Brunck left a gap after προθύρου (in which he is followed by Bekker), observing that the words πρὸς πύλας seemed to be a gloss which had crept into the place of the genuine reading. In a supplementary note he hit upon the same emendation as Bentley, remarking "ad illud προπύλαιε glossa erat πρὸς πύλας ἰδρυμένη. Hinc lectionis depravatio." Porson observes that Scaliger (at Virg. Culic. p. 8, ed. 1595) had suggested τοῦμοῦ προθύρου προπύλαιος, and Dobree cites Ἑρμῆς προπύλαιος (see the note on 804 supra) from Pausanias, i. p. 53. Bentley's emendation is adopted by Invernizzi, Dindorf, Conz, Weise, Bothe, and Richter, and is undoubtedly right. προθύρου προσπύλας.

R. *προπύλου προπύλου*. V. *πρόσθεν προπυλαίου*. Bergk. *προπύλου πόρος αὐλᾶς*. Meineke, followed as usual by Holden.

877. *αὐτοῦ. αὐτό*. R. *τοῦτο τό*. Elmsley (at Med. 899), Dindorf, Holden, Bergk, Meineke. *τουτί τό*. MSS. vulgo. *τουτί*. Gormont, Weise, Richter.

878. *μικρόν*. R. V. Suidas (s.v. *σίραιον*), Bekker, recentiores. *σμικρόν*. Edd. veteres.

880. *τοὺς φεύγοντάς τ'*. V. vulgo. *καὶ τοὺς φεύγοντας*. R. F. For *ἐλεῖν* Junta has *ἐλεῶν*.

885. *ξυννεχόμεθα*. R. V. Φ. Bekker, Dindorf, Bothe, recentiores. *ξυννεχόμεθα*. Edd. veteres. After *ξυννεχόμεθα* Dindorf suggested the insertion of *ταῦτα* or *ταῦτά* to complete the line: the former is adopted by Bergk and Richter, the latter by Meineke and Holden. Hermann also suggested *ταῦτα*, and so Reisig, who proposed to commence the line with it. After *ἐπάδομεν* an *ἐν* is added by R., Edd. before Bekker, and Bothe: and Brunck further inserts *σοί γ'* between *ἐπάδομεν* and *ἐν*.

886. *ἔνεκα*. Dindorf, Weise, Bothe, Holden, Richter, Meineke. *ἐνεκά γε*. Editions down to and including Brunck. *εἵνεκα*. R. V. F. Bekker, Bergk. *εἵνεκά γε*. Φ.

887. *ἐξ οὗ*. R. F. Bekker, recentiores, except Bothe, who with V. and the older editions reads *ἐξ ὅτου*.

888. *ἡσθόμεθα*. R. P. Φ. Bentley, Brunck, recentiores, except Meineke and Holden, who follow Cobet in reading *ἡσθήμεθα*. *ἡδόμεθα*. V. *ἡδόμεθα*. Edd. veteres.

890. *τῶν γε νεωτέρων*. Bekker, Dindorf, Reisig, Hermann, Holden, Bergk, recentiores.

τῶν νῦν γε σοῦ νεωτέρων. Edd. veteres. *τῶν γενναιοτέρων*. R. V. F. The reading is varied in accordance with the reading of 873 supra, the corresponding line in the strophe. After this line Meineke (followed by Holden) introduces the words *ἴτε Παῖαν*.

891. *θύρασιν*. R. Bekker, Dindorf, Bothe, recentiores. *θύραισιν*. V. Edd. veteres.

892. *ἐσφρήσομεν*. R. V. F. Bekker, Dindorf, Meineke, Holden. *εἰσφρήσομεν*. vulgo.

893. *τίς ἄρ'*. V. vulgo. *τίς ἄρα*. R. F. Dobree doubtfully suggests that *οὗτος* should be transferred to Bdelycleon, and this suggestion is adopted by Bergk, Meineke, and Holden. But it is clear that Labes is not presented to the Court until six lines later: and *οὗτος* seems to be used merely by way of depreciation. "Where is that fellow, the defendant?" For *ὅσον* Dobree suggests *οἶον*, and Reisike *ὅσον*, whilst Bergler places a note of interrogation after *ἀλώσεται*, and takes it as a question to the servant, who responds *τίμημα κλῶδς σύκινος*. But *ὅσον* is equivalent to *ὥς* with an intensified signification, just as *πόσον δοκεῖς* is used in Eccl. 399 and elsewhere for the more ordinary *πὼς δοκεῖς*.

894. The characters in the trial scene are variously distributed by the editors: but it seems to me that all the parts belonging to the *κήρυξ* or the *θεσμοθέτης* are most properly assigned to Bdelycleon. The present speech is given by R. and the old editions to ΘΕ., which Brunck (apparently taking it for *θεράπων*, as Meineke also does) changed into Xanthias. ΘΕ. however stands for *θεσμοθέτης*, who is one of the *Dramatis Personae*.

sonne in the old editions, and the speech is rightly assigned to Bdelycleon by Elmsley, Bergk, Meineke, and Holden. I do not think it necessary to notice all the minor variations in the prefixes throughout this scene. γραφῆς. Ἐγράφω. Bentley, Dawes, Porson, Brunck, recentiores. γραφῆς ἥς ἐγράφω. R. V. Edd. veteres. γραφῆς ἥς γράφατο. P. F.

895. Αἰξωνία. ἐξωνία. Junta. Notwithstanding the observations in the note, it may be that the word Αἰξωνία is merely a punning allusion to παράξας supra 837: in which case we must suppose the Platonic Laches to be referring to this very passage.

896. κατήσθιεν. R. V. Bekker, Dindorf, Bothe, recentiores. κατήσθι. Edd. veteres.

900. καὶ is omitted by V., and κλέπτου is accentuated κλεπτόν by R. For ὦ μισρός Florent Chretien suggested ὡς μισρός, and Reiske ὁ μισρός.

901. σεσηρός. σεσηνός. Richter.

902. All the MSS. and early editions commence the line either with ποῦ δ' ὁ (R. Kuster, Bergler, Brunck, Bekker, Bergk), which is contra metrum, or with ποῦ δοῦ or ποῦ δού (V. F. Edd. veteres), an impossible crasis. The Scholiast not only has the reading ποῦ δ' ὁ, but gravely maintains that ὁ is sometimes long. Various emendations have been proposed: οὐκιδιώκων (for ὁ ἐκιδιώκων) by Florent Chretien and Bentley: ποῦ δ' ἐσθ' ὁ by Toup, Porson, Weise, Richter: ποῦ 'στιν ὁ or ποῦ ποῦ 'σθ' ὁ (Plutus, 865; Frogs, 288) by Dobree; the latter is adopted by Holden: ποῦ μοῦ by Dindorf: ποῦ δ' οὖν ὁ (which I have followed) by Bothe, who himself reads ποῦ δὴ δ': ποῦ ποῦ δ' ὁ by Lenting and Meineke. The

line is transferred to Bdelycleon by Elmsley and Dindorf.

903. KY. αὐ αὐ. R. gives this and the next verse entirely to Bdelycleon, repeating οὗτος twice. And all but αὐ αὐ is usually given to him. Dobree transferred ἕτερος—χίτρας to Philocleon, and he is followed by Dindorf, Weise, Bergk, and Richter. I think they belong to Sosias. Meineke (followed by Holden) puts αὐ αὐ extra metrum, then gives to Bdelycleon πάρεστιν οὗτος, and leaves ἕτερος—χίτρας to Philocleon.

904. ἀγαθός γ'. F. omits γ'.

905. σίγα. This line is given to Bdelycleon by Tyrwhitt, Elmsley, Dindorf, Bergk, recentiores. Kv. (for κύων) is prefixed in Gofmont and the succeeding editions until Scaliger: Kη. (for κήρυξ) in Junta, Scaliger, Kuster, and Bergler. Brunck made it Σωσίας ὡς κήρυξ, and Sosias is retained by Bekker, Weise, and Bothe.

907. τῆς μὲν γραφῆς. This speech is attributed to ΘΕ. in R. and the early editions. It is given to Xanthias by Brunck and all recent editors. For ἦν Brunck, Bothe, Richter, Meineke, and Holden write ἥς. P. has an σ written over the ἦν.

909. ῥυππαπαί. Dindorf, Meineke, Holden. ῥυππαπαί. R. vulgo. ῥυπαπαί. V. F. ῥυπαπαί. Bergk, Richter. See Frogs, 1105.

912. ξμοιγέ τοι. ἐμοὶ δέ τοι. Zanetti.

914. κοῦ μετέδωκ'. R. and the early editions omit the prefix Xanthias, which was added by Brunck after a suggestion of Scaliger. R. "versum inferiorem alteri tribuit," says Bekker.

917. ΦΙ. Brunck, recentiores. ὁ κῦ. R. Θε. Edd. veteres. For τῷ κοινῷ γ'

ἐμοὶ R. has τῷ κοινῷ γέ μοι, and Dobree suggested τῶν κοινῶν ἐμοί. There was no break in this verse in the MSS. and early editions. But Brunck severed the words οὐδὲ τῷ κοινῷ γ' ἐμοὶ from the rest of the verse, and assigned them to Xanthias. He is followed by Bekker, Dindorf, Weise, Bothe, and Richter. But κοινῷ can hardly mean κοινῶν, as the Scholiast supposes, nor if it could, would it yield a very clear or appropriate meaning. The recent editors have therefore returned to the common and (I am persuaded) the genuine reading.

918. ἀνὴρ. Before Dindorf this was written ἀνὴρ.

919. προκαταγίνωσκ'. R. V. Brunck, recentiores. προκαταγίνωσκ'. Edd. veteres.

921. γὰρ is omitted by R.

922. μή νυν. The prefix is Οὐκ in R., Θε. in the early editions. The speech is given to Xanthias by Brunck and all subsequent editors. For ἀφήτε γ' αὐτὸν Cobet proposed, and Richter, Meineke, and Holden read, ἀφήτ' ἔτ' αὐτόν. Bergk would write the line τοῦτον, ὡς ὄντ' ἐν πόλει. For αὐ Bothe reads ἄν.

925. τὸ σκῖρον. R. V. P. II. Φ. Bekker, Dindorf, Holden, Bergk, Meineke. τὸ σκίρον. F. τὸ σκίρρον. Edd. veteres. τὸ σκίρρον. Scaliger, Kuster, Bergler, Brunck, Weise. τὸν σκίρρον. Suidas, Bothe. τὸν σκίρον. Richter. Both here and in Peace, 228—238, Meineke writes θύϊαν for θυεϊαν.

927. πρὸς ταῦτα. The prefix is Kv. in the early editions; Xanthias in and since Brunck's. R. omits it altogether, and for τοῦτον has τοῦτο μή.

928. λόγῃ. λόγῃ. Junta, Zanetti, Farræus, Raphaeleng. δύo. P. Brunck, recentiores. δύo. R. V. Edd. veteres.

929. κεκλάγγω. R. P. II. F. Bekker, Dindorf, Bothe, Holden, Richter, Meineke. διακεκλάγγω. V. κεκλάγγω. Edd. veteres. κεκλάγγω. Brunck, Weise, Bergk. διακεκλήs was written as one word in the editions before Dindorf.

932. κατηγορήσε. V. Bekker, Holden, Bergk, Richter, Meineke. κατηγορεῖσε. R. ("ni fallor," says Bekker) vulgo.

933. σοί. σύ. R.

934. ὠλεκτρῶν. R. Bekker, Dindorf, Holden, Bergk, Meineke. ὠλεκτρῶν. V. ὦλεκτρῶν. vulgo.

935. ποῦ 'σθ' οὗτος. ποῦ 'σθ'; οὗτος. Cobet, Bergk, Meineke, Holden.

936. αὐτὸς καθ' αὐτοῦ. This speech is given to Bdelycleon by R. Bekker, and recent editors: to Θε. by the editions before Brunck: to Sosias by V. Brunck, Weise, and Bothe.

937. τρίβλιον. R. vulgo. τρυβλίον. V. Brunck, Bekker, Dindorf, Weise, Bothe, Richter. τριβλίον. Φ.

938. τυρόκηστιν. τυροκνήστιν. R.

939. προσκεκλιμένα. Dobree conjectured προσκεκλημένα, and Meineke (followed by Holden) alters the text accordingly.

940. οὐδέπω. Before this word P. has a line drawn, and II. has the prefix ΦΙΛ. So Brunck and Bothe, the former reading κοὺ καθίζεις.

941. τοῦτον. Given to Philocleon by R. V. P. Bentley, Tyrwhitt, Dobree, Brunck, recentiores. Before Brunck it was continued to the preceding speech. For οἶμ' ἐγὼ Bekker, Weise, and Richter have οἶμαι γῶ. χεσείσθαι, *præ timore*, as Bergler says.

942. οὐκ αὖ. R. F. Bekker, recentiores, except Bothe, Richter, and Holden. Dobree refers to Knights, 335, 8. οὐκ ἄν. V. Edd. veteres, Bothe. Reisig conjec-

tured οἶκον, which Richter and Holden adopt.

943. ἔχει. ἔχε. Bothe.

944. ἀνάβαιν'. R. gives this line to Philocleon, and the next to Bdelycleon. So the old editions, which also give 946-8 (οὐκ ἀλλ'—γνάθους) to Philocleon. Correxuit Brunck.

950. διαβεβλημένον. R. V. P. F. Φ. vulgo. διαβεβλημένους. Ald. Junta, Gormont, Zanetti, Farræus, Scaliger, Kuster.

951. ὑπεραποκρίνεσθαι. ὕπερ ἀποκρίνεσθαι. F.

953. μὲν οὖν. R. omits οὖν.

957. ὅτι. MSS. vulgo. ὅ,τι; Dobree, Holden, Richter, Meineke: a very probable alteration.

958. εἰ δ' ὑφέλιτο. Scaliger gives these three words to Philocleon, placing a note of interrogation after them.

960. ἐγὼ δ'. Scaliger continues this and the following line to Bdelycleon.

961. ἐνέγραφ'. MSS. vulgo. Cobet suggests ἔγραψεν, and Meineke, followed by Holden, alters the text accordingly. But ἐνέγραφ' ἡμῖν means "inflicted on us this written oration."

962. ΦΙΛ. ἄκουσον. This speech is ascribed to Kv. by R., and to Θε. by the editions before Brunck, which however give the words φησὶ κατακῆσαι to Bdelycleon. δαιμονίε μου. R. V. F. Bekker, recentiores, except Weise. δαιμόνι' ἐμοῦ. ceteri.

964. ἀπόκριναι. ἀπόκρινε. R.

965. For κατέκνησας here and κατακνήσαι in the next line V. has κατέκνισας and κατακνίσαι.

967. ἐλείε ταλαιπωρουμένους. vulgo. ἐλείε τοὺς ταλαιπωρουμένους. R. V. F. Dindorf (who writes it ἔλει, but in his notes returns to the common reading), Bergk,

Richter, Meineke, Holden. Bentley proposed to read ὦ δαῖμον, and this is approved by Meineke (Vind. Aristoph.), who supposes the speaker to be addressing Lycus. But see 962 supra.

968. τραχήλι'. MSS. vulgo. τὰ τραχήλι'. Hirschig, Richter, Meineke, Holden.

970. οἰκουρός. MSS. vulgo. Brunck suggested οἰκουρεῖν, and Meineke, followed by Holden, alters the text accordingly. For μόνον V. has μόνος. R. prefixes ὁ Φιλ. to the line.

973. τί κακόν. vulgo. τί τὸ κακόν. R. V. Bothe. So Richter, omitting the ποτ'. Hamaker, also omitting ποτ', gives τί τὸ κακόν; as a question to Bdelycleon, and so Meineke and Holden.

974. περιβαίνει. V. vulgo. περιμένει. R. Bothe, Bergk, Richter, Holden. Meineke conjectured περισταίνει.

977. κνυζούμενα. R. V. P. Π. Francini, Scaliger, Kuster, recentiores. κνυζόμενα. Edd. veteres. κνυζώμενα. H. Steph. Bentley.

978. αἰτέιτε. V. vulgo. αἰτεῖ. R. αἰτέισθε. Hirschig, Richter, Meineke, Holden.

979. For ΦΙΛ. R. has ὁ γέρων ἢ ὁ αὐτός, and for ΒΔΕΛ. ὁ παῖς. κατὰβα is repeated four times by V. Φ. Florent Chretien, Brunck, recentiores, thrice only by R. and Edd. veteres.

981. ἐξηπάτηκεν. MSS. vulgo. ἐξηπάτησεν. Cobet, Meineke. For ἀτὰρ V. has αὐτάρ.

982. ἐς κόρακας. ἡσκόρακας. R. V. ἡ 'σκόρακας. F. Cf. supra 852. τὸ βοφείν. R. Π. F. Porson, Brunck, recentiores. γε τὸ βοφείν. Edd. veteres. τὸρροφείν V.

983. ἀπεδάκρυσσα. MSS. vulgo. ἐπεδάκρυσσα. Holden, Hirschig, Meineke, which is very probably right. Meineke mentions with approbation a proposal to

add γε after γνώμην, and Holden adds it.

984. οὐδέν ποτέ γ' ἀλλ'. R. V. P. II. F. Φ. Bekker, Bothe. οὐδέποτε γ' ἀλλ'. Edd. veteres, Weise. οὐδ' ἄν ποτέ γ' ἀλλ'. Brunck. οὐδέν ποτ' εἰ μή. Dobree. οὐδέν ποτ' ἀλλ'. Dindorf, Holden, Bergk, Richter, Meineke. ἐμπληγμένος R. V. Bekker, recentiores, except Weise, who with the old editions reads πεπλησμένος. ἐμπληγμένος. F. ἐμπεπλησμένος. II.

985. ἀποφεύγει. R. V. P. II. Brunck, recentiores. ἀποφύγει. Edd. veteres.

988. κάπυλον. κάπυλαυον. V.

990. τηδί. R. V. Bekker, recentiores. τηνδί. Edd. veteres, Weise.

991. εἶδ' ἔσθ'. ἴδωσθ'. V. ἵντευθενί. MSS. vulgo. Cf. Eccles. 169. ἵνταῖθ' ἐν. Dobree (comparing CEd. Tyr. 598), Holden, Bergk, Richter, Meineke.

993. φέρ' ἑξέραισω. Originally this whole line was ascribed to Philocleon, but Dobree perceived that these two words must belong to another speaker, and they are accordingly transferred to Bdelycleon by Bergk, Richter, Meineke, and Holden. πῶς ἄρ'. R. V. Bekker, recentiores. πῶς γάρ. Edd. veteres.

994. ἔοικεν. ἔοικας. R.

995. οἶμοι ποῦ 'σθ' ἴδωρ. Scaliger proposed to transfer these words to Bdelycleon; and this is done by Weise and Holden. Dobree would leave οἶμοι to Philocleon, and assign the rest to Bdelycleon.

996. ἔπαιρε σαντόν. V. Dindorf, recentiores, except Richter, who with R. and the older editions reads ἔπαιρ' ἔπαιρε σαντόν. This necessitates the omission of νῦν, which is omitted by Φ. Vat. Ald. Junta. Kuster, Bergler, Brunck, Bekker, and Richter: but νῦν is found in R. V. F.

and the other editions, the older ones retaining it contra metrum.

997. ἀπέφυγε. V. vulgo. πέφευγε. R. Gormont, Richter, Meineke, Holden.

999. ἐμαντῶ. με ταυτῶ. V.

1002. κοῦ τοῦμοῦ. R. V. vulgo. καὶ τοῦμοῦ. P. Φ.

1004. πανταχοῦ. R. vulgo. πανταχοί. V. Brunck, Bekker, Weise, Meineke.

1008. νῦν. R. V. F. Bekker. νῦν γ' or νύν γ'. vulgo. νυν. Dindorf, Holden, Bergk, Meineke, Richter.

1010. δὲ τέως. R. V. Bekker, recentiores. δὲ ταχέως. F. δέ γε ταχέως. Edd. veteres. Brunck read ταχέως, putting a colon after the word, and adding δ' to μυριάδες. The middle syllable of ἀναριθμητοὶ is long, contrary to the common usage in Aristophanes, doubtless because the phrase is adopted from some poet who (as afterwards Antipater in the passage cited in the note) had so used it.

1011. νῦν μέν. Burges proposed to omit μέν. Dindorf in his notes approving this would also read ἐξελαβεῖσθε for εὔλαβεῖσθε, so as to make the lines trochaic. Bergk in his notes follows Dindorf, whilst Meineke introduces Burges's alteration into his text. The last two lines of the Commation are translated by Bergler *nam pravorum est spectatorium id committere et non vestrum*. And so (with *insultorum* for *pravorum*) Brunck. But it is perhaps better to supply πρὸς δὲ σκυῶν θεατῶν, and to translate, "This is a fate which a poet would expect at the hands of foolish spectators, and not at your hands."

1015. αἶτε. κλύτε. Reiske. πρόσχετε. P. Φ. Bentley, Porson, Dindorf, recentiores, except Weise and Bergk, who with

the old editions and R. V. have προσ-έχετε.

1017. φησιν. V. P. Brunck, recentiores. φησι. R. Edd. veteres.

1025. περῶν. Brunck, recentiores. Cf. Peace, 763. περι-ών. R. Edd. veteres. παριών. Bentley. περιών (as a trisyllable). Scaliger, Porson.

1026. ἔσπενδε. vulgo. ἔσπενσε. R. V. F. Bekker.

1027. πιθέσθαι. V. P. II. F. F. Brunck, recentiores. πείθεσθαι. R. πιθέσθαι. Edd. veteres. Bentley suggested φήσ' ἐπιθέσθαι, understanding the passage to mean that the παιδικὰ had been satirized by some other poet, and that the lover came to Aristophanes to induce him to take up the quarrel: a meaning which is possible even with the existing text.

1028. αἶσιν. V. Brunck, recentiores. αἴσι. Edd. veteres. αἴσιν. R.

1029. πρῶτον γ'. πρῶτον (omitting γ'). R. V. Edd. veteres. πρῶτον δδ'. Porson. The γ' was added by Kuster, and is adopted by all recent editors except Meineke, who reads πρῶτιστ', and is followed by Holden. For ἦρξε V. has φησιν. And for φήσ' ἐπιθέσθαι R. has φήσι πιθέσθαι. Conz proposes and Bothe reads ἀνθρωπίσκοις for ἀνθρώποις φήσ', and Meineke substitutes ἀνδραρίαις for ἀνθρώποις.

1030. τοῖσι. τοῖς. R. F. ἐπιχειρεῖν. ἐπε-χίρειν. Meineke.

1031. αὐτῷ. Bentley suggests πρῶτον.

1032. Κύνης. Κύνης. Junta, Gormont. κυνός is an old reading mentioned by the Scholiast; and Bentley suggested κυνός ὡς.

1033. κεφαλαί. Bentley suggests γλωτ-ται, which Meineke approves in a note, and Holden accordingly introduces into the text. οἰμωζομένων. R. V. P. Bergler,

recentiores. οἰμωζομένων. Edd. veteres. ἐλιχμώντο. R. V. Kuster, recentiores. ἐλιχμών. Edd. veteres.

1034. εἶχεν. R. V. Kuster, recentiores. εἶχε. Edd. veteres.

1035. Λαμίας δ'. V. vulgo. Λαμίας (omitting δ'). R. And so Meineke, followed by Holden.

1036. καταδωροδοκῆσαι. καταδωροδοκή-σιν. F. κακὰ, δωροδοκῆσαι. Bothe.

1037. ἰμών. V. P. Scaliger, Bentley, Brunck, recentiores. ἡμών. R. Edd. veteres. μετ' αὐτοῦ. R. V. vulgo. μετ' αὐτὸν is suggested by Bentley and Dobree, and Meineke, followed by Holden, alters the text accordingly. μίγ' αὐτοῦ. Bothe. The τε before μετ' αὐτοῦ is omitted by R.

1038. πέρσιν. πέροισιν. R.

1040. ἰμών. R. V. Scaliger, Kuster, recentiores. ἡμών. Edd. veteres.

1043. τοιῦνδ'. τοιοῦτον δ'. V.

1044. καταπρούδοτε. καταπρούδοτε. R. σπείραντ'. R. Bekker, recentiores (except Bothe). σπαίροντ'. V. σπείροντ'. F. Edd. veteres. σπείροντ'. Scaliger, Kuster, Bergler, Brunck, Bothe. For καινοτάταις διανοίαις Bothe suggests καινοτάτας διανοίας, and Hecker would change αὐτὸν into αὐτήν.

1045. ἀναλδεῖς. ἀναιδεῖς. R.

1046. πολλοῖς. R. V. P. II. Bentley, Porson, Brunck, recentiores. πολλοῖσιν. Edd. veteres. ὀμνυσιν. V. Porson, Brunck, recentiores. ὀμνυσι. R. P. II. Edd. veteres.

1048. γνοῦσιν. γνοῦσι. R. For παρα-χρήμα Bentley suggests παράκριμα. See the Scholiast on 1045 supra.

1050. εἰ παρελαύνων. Scholiast, Brunck, Dindorf, recentiores. εἴπερ ἐλαύνων. R. V. Edd. veteres.

1053. *κανόν*. R. V. P. Π. Bentley, Brunck, recentiores. *κοινόν*. Edd. veteres.

1056. *ἐσβάλλετε τ'*. R. V. Bekker, Dindorf (in notes), Holden, Bergk, Meineke. *ἐσβάλλετε δ'*. vulgo.

1060. *ἡμεῖς*. MSS. vulgo. *ἡμεῖς*. Bergk, Meineke, Holden. For *ἐν χοροῖς* Bergk reads *χοροῖς* only, substituting *πάντα με* for *πάντα μὴ* in the antistrophe.

1061. *μάχαις*. R. V. F. Bekker, recentiores. *μάχαισιν*. Edd. veteres.

1062. *καὶ κατ' αὐτό*. I give this line as written by John Seager (Class. Journ. iv. 714), who is followed by Hirschig and Richter. The variations, though slight, are very numerous. The old editions had *καὶ κατ' αὐτό δὴ τοῦτο μόνον ἄνδρες μαχιμώτατοι*, except Grynæus, who has *καὶ κατ' αὐτό τοῦτο δὴ μόνον ἄνδρες μαχιμώτατοι* (and so Weise and Bothe), which comes very near the present reading. In V. and F. it is given *καὶ κατ' αὐτό τοῦτο μόνον ἄνδρες μαχιμώτατοι*, and so (except that it begins *καὶ ταῦτ' αὐτό*) in R. Bentley proposed *καὶ κατ' αὐτό δὴ μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι* (so Porson, Meineke, Holden), or *ἀνδρικότατοι* (so Dindorf). Brunck reads *καὶ κατ' αὐτό τοῦτο δὴ μόνον ἄνδρες γε μαχιμώτατοι*. Bergk follows Seager, except that he omits *δὴ*, and reads *κείμε* for *ἐκείμε* in the antistrophe.

1064. *οἶχεται*. V. Bentley, Reisig, Dindorf, recentiores. *οἶχεται γε*. R. Edd. veteres. *κύκνου τέ γε*. Bentley. *κύκνου τε*. R. V. F. vulgo. *κύκνοί τε*. Bothe. *κύκνου τ' ἔτι*. Reisig, Dindorf, Bergk. For *πολιώτεροι* R. and F. have *πολιώτερα*. For *δὴ* Bergk suggests *δὴθ'*. Meineke (Vind. Aristoph.) would read *κύκνου τε πολιώτερ' αἶδε | τῇδ' ἐπανθοῦσιν τρίχες*.

1065. *αἶδ' ἐπανθοῦσιν τρίχες*. R. vulgo. V. and F. have *οἶδ' ἐπανθοῦσι τρίχας*, V. adding in the margin *οἱ κρόταφοι*. So Suidas s. v. *κύκνου*. The Scholiast too says, *οἱ δὲ διαιροῦσιν ἀπ' ἄλλης ἀρχῆς τοῦτο, "οἶδ' ἐπανθοῦσι τρίχας;"* ἢ ἡ περὶ τῶν νεωτέρων ὁ λόγος. καὶ γὰρ τὰ ἐξῆς περὶ αὐτῶν φησι. But the common reading is no doubt correct.

1066. *βόμην*. R. vulgo. *γνώμην*. V. F. Suidas s. v. *κύκνου*, Bentley, perhaps rightly.

1067. *σχεῖν*. Reisig, Dindorf, Holden, recentiores. *ἔχειν*. MSS. Edd. veteres. *ὄς*. R. V. F. Suidas s. v. *κύκνου*, Bentley, Bekker, Dindorf, Holden, recentiores. Omittunt Edd. veteres. Bentley proposed *ἔχειν μέγ' ὄς*.

1069. *κικίνους*. R. Suidas s. v. *κύκνου*, Scaliger, recentiores. *κίνους*. V. *κοκκίνους*. Edd. veteres. For *νεανιῶν* Meineke strangely proposes *Κλεινιῶν*. In *νεανικὴν* and *νεανιῶν* the *εα* coalesce into one syllable, as in *θέασαι*, Peace, 907; Thesm. 280.

1070. *κεῖρυνπρωκτίαν*. V. Bekker, recentiores. *κηῖρυνπρωκτίαν*. R. F. Edd. veteres. *σχῆμα* means what is vulgarly called the "get up" of the young men.

1071. *διεσφηκωμένον*. R. V. Florent Chretien, Scaliger, recentiores. *ἐσφηκωμένον*. Edd. veteres.

1072. *ἦτις*. R. V. Bentley, Porson, Bekker, Holden, Bergk, Meineke. *ἦ τις*. Edd. veteres. *χῆτις*. Richter, which is worse than either. In the old editions the words *ἦ τις* were added to the preceding line. They were brought down to this line by Florent Chretien, Kuster, recentiores. This line therefore became two syllables too long (for *τῆσδε* was formerly inserted before *τῆς*), and *ἐστιν*

was omitted by Florent Chretien, Bentley, Weise, Bothe, Bergk. Bentley also suggested the omission of ἡμῶν, and so Porson, Brunck, Bekker, Richter, and Holden. In V. and Φ., however, the τῆσδε is omitted: and so Dindorf and Meineke: and I have followed this MS. authority.

1076. ἐγγενεῖς. R. V. F. Bekker, Dindorf, Holden, Meineke, Richter. It had been hesitatingly suggested by Dobree. εὐγενεῖς. ceteri.

1078. ὠφελῆσαν ἐν μάχαισιν. ὠφελήσαμεν μάχεσιν. R. ἡλθ'. V. P. II. Florent Chretien, Bentley, Brunck, recentiores. ἡλθ'. R. ἡλθεν. Edd. veteres.

1080. ἡμῶν. ὑμῶν. R.

1081. σὺν δόρει σὺν. Etymolog. Magn. Dindorf, Bergk, and (with ξὺν) Meineke, Richter, Holden. See Peace, 357. ξὺν δορι ξὺν. R. V. F. Florent Chretien, Bentley, Brunck, Bekker, Weise, Bothe. δουρὶ ξὺν. Edd. veteres. δουρὶ καὶ ξὺν. Scaliger in notes. ξὺν δουρὶ ξὺν. Kuster, Bergler.

1083. στάς. R. V. P. F. Φ. Suidas (s. v. χελύνη), Florent Chretien, Kuster (at Suidas l. c.), Brunck, recentiores. πᾶς. Edd. veteres. τᾶς. II. For παρ' R. has πρὸς.

1084. τοξευμάτων. τοξοτῶν. V.

1085. ἀπωσάμεσθα. vulgo, εἰ being read as one syllable. ἀπωσάμεσθα. Dindorf. ἐπανασάμεσθα. R. ἐσωζόμεσθα. V. Meineke. ἐωσάμεσθα. Holden, Bergk, and Meineke in notes. ἐσπέραν. V. Bergk, Meineke, Holden. ἐσπέρas. R. ἐσπέρα. vulgo.

1086. διέπτατο. διέπτετο. Brunck, Bothe, Meineke, Holden. See at 16 supra.

1087. εἰπόμεσθα. R. Bekker, Meineke,

Holden. ἐσπόμεσθα. vulgo. This and the following line are transposed by Hamaker and Meineke; but though I had myself already transposed them in my translation, yet I have no doubt that they are rightly arranged in the text. Line 1088 seems to be inserted for the express purpose of recalling the image of the Wasps (which had been rather lost sight of in the preceding lines) as an introduction to the statement with which the Epirrhema closes.

1091. ἦ. V. vulgo. ἦν. R. Bergk. πάντα μῆ. MSS. vulgo. πάντα μ' ἄν. Dobree, Holden. πάντας ἔμε. Hirschig, and so Meineke, though in his notes he prefers Bergk's πάντα με.

1092. κατεστρεψάμην. R. V. F. Bekker, recentiores. κατεστρεψάμην γε. Edd. veteres.

1093. Bergk alters ἐκέισε into κείσε, and Bothe ταῖς into ταῖσι.

1097. ὅστις. Dindorf, Holden, Bergk, Richter, Meineke. ὅς ἄν. vulgo. ὅστις ἄν. R. V. Bekker.

1100. τόν. R. V. II. F. Brunck, recentiores. καὶ τόν. Edd. veteres.

1107. ξυλλεγέστες. V. Bentley, Reiske, Bekker, recentiores. ξυλλέγοντες. R. Edd. veteres.

1108. ἄρχων. The aspirate was first added by Brunck.

1109. ὠδέϊω. ὀδῶι. R.

1110. πυκνόν. Πυκνός. Kennedy, Meineke, Holden.

1111. κυτάρους. κατάρους. R. κυτάρους. V.

1112. ἐμφορέστατοι. Bentley suggests ἐμφορέστατοι, which I think must be right.

1114. ἐγκαθήμεινοι. οἱ καθήμενοι. Meineke, who omits the next line.

1115. ἡμῶν τοῦ φόρου. ἔνδον τοῖς φόροις. Bergk.

1116. γόνον. MSS. vulgo. Dobree's elegant conjecture πόνον (cf. Æsch. Agam. 54, and Bp. Blomfield's note there) is adopted by Bergk and Meineke.

1117. ἡμῖν. R. V. Brunck, recentiores. ἡμῶν. P. II. ἡμῶν. Edd. veteres.

1118. ἐκφορῇ. MSS. vulgo. ἐκροφῇ. Dobree, Reiske, Dindorf, Holden, Bergk, Richter, Meineke. And this would probably be right, if the speaker were alluding to the demagogues.

1119. λόγχην. λόχμην. V. λόγχμην. Junta, Gormont. In the next line R. has ἐμβραχύ.

1125. ἀγυθόν. ἀγαθ'. R. F.

1127. ἐπανθρακίδων. R. V. Scaliger (in notes), Bergler, recentiores. ἐπ' ἀνθρακίδων. Edd. veteres. δις ἀνθρακίδων. Athenæus, vii. cap. 137. δις ἐπανθρακίδων. Porson. ἐμπλήμενος. R. V. F. superscriptum in P. Brunck, recentiores. πεπλησμένος. P. Edd. veteres. ἐμπεπλησμένος. II. ἄλμην πίων. Athenæus, ubi supra. See the note.

1128. γναφεῖ. MSS. vulgo. κναφεῖ. Dindorf, Holden, Bergk, Richter, Meineke.

1132. ἀναβαλοῦ. P. Φ. Scaliger (in notes), Brunck, recentiores. ἀναλαβοῦ. R. V. F. Edd. veteres. So 1135. The Scholiast notices γεροντικῶς as a various reading for τριβανικῶς.

1133. παῖδας. R. V. vulgo. παῖδα. P. II. Ald. Junta, Grynæus. For καὶ τρέφειν Hirschig suggests and Meineke reads κἀκτρέφειν.

1136. τὸ κακόν. An exclamation. Μαῦν! "What the plague is this!" Peace, 322.

1138. Θυμαυρίδα. R. vulgo. Θυμοιτίδα. V. Brunck, Bekker, Bothe.

1141. τοῖνυν. R. V. II. F. Brunck, recentiores. τοῖνυν γ'. Φ. Edd. veteres.

1142. εὐικεῖναι. MSS. vulgo. Cobet prefers προσεικεῖναι, and Meineke (followed by Holden) alters the text accordingly.

1146. τοι. ποι. R.

1147. τάλαντον. R. V. Scaliger, recentiores. ταλάντων. Edd. veteres.

1148. αὐτήν. V. Dindorf, Holden, Meineke. ταύτην. R. vulgo.

1149. δικαιοῦτερον. V. F. Dindorf, Holden, Richter, Meineke. δικαιοῦτερόν γ'. R. vulgo.

1150. στήθ' ἄμπισχόμενος. vulgo. στήθ' ἄμπισχόμενος. V. F. στήθ' ἀναμπισχόμενος. R. Bergk suggests ἐναμπισχόμενος.

1152. ἔγωγ'. ἐγώ. V. The prefix ΦΙ., originally omitted, is added by Grynæus, Scaliger, recentiores.

1153. εἴπερ γ'. R. V. Scaliger, recentiores. εἴπερ. F. Edd. veteres.

1154. φέρε' ἀλλ'. Before Brunck this was written φέρε, ἀλλ'.

1155. παράθου (παραθοῦ. V.). Dindorf, Holden, Richter, Meineke. κατάθου. R. vulgo.

1157. ἀποδύον. vulgo. ἵποδύον. R. V. F. Instead of the verbs ἀποδύεσθαι here and ἵποδύεσθαι in lines 1158, 1159, and 1168, Hirschig (anticipated by Scaliger in the last two passages) proposes to substitute ἵπολύεσθαι here, and ὑποδεῖσθαι in the other places. The proposal is an ingenious and plausible one; but it is certainly unnecessary: it involves four alterations of the MS. text; and I am not sure that the use of the one verb δύνεσθαι in different compounds (slip out of those, and slip into these) is not more suited to the tone of the dialogue. In the present line Hirschig's ἵπολύου is followed by

Cobet (N. L. p. 789), Meineke, and Holden. For *καταράτους* V. has *κατατράτους*.

1158. *ὑπόδου τις*. MSS. vulgo. *ὑποδοῦ λαβάν*. Hirschig, Cobet. *ὑποδοῦ τι τις*. Meineke.

1159. *ὑποδύσασθαι*. MSS. vulgo. *ὑποδύσασθαι*. Scaliger in notes, Hirschig, Meineke, Holden. So infra 1168.

1161. *ἐνθες πῶδ'*. Brunck, Bekker, Dindorf, Weise, Bothe. Meineke in Vind. Aristoph. *ἐνθες ποτ'*. R. V. vulgo. *κάπδ-βαιν'*. R. V. F. Francini, Farræus, Bergler, Bekker, Dindorf, Bergk, Richter, Meineke, Holden. *κατάβαιν'*. Edd. veteres, contra metrum. *καὶ κατάβαιν'*. P. Φ., and so Scaliger in notes and Bergler suggested. Bergler also suggested *κᾶτα βαιν'*, and so Bentley, Markland (at Eur. Iph. Taur. 1207), Brunck, Weise, Bothe. *καὶ πρόβαιν'*. Reisig, not improbably.

1163. *τὴν πολεμίαν*. *γῆν πολεμίαν*. R.

1167. *ἐπὶ γήρα*. MSS. vulgo. *ἐπὶ γή-ρωσ*. Hirschig, Bergk, Meineke, Holden.

1169. *διασαλακῶνισον*. MSS. vulgo. *σαλακῶνισον*. Weise. Another form mentioned by grammarians, *διασαικῶνισον*, is preferred by Dindorf and Bergk, and adopted by Bothe, Meineke, and Holden. The Scholiast mentions two other readings, *διαλυκῶνισον* and *διαλακῶνισον*.

1172. *δοθῆνι*. Meineke writes it *Δοθῆνι*, thinking it the name of a man qui tunica amiretur laxâ et quâ tanquam alii cortex corpus ambiret (Vind. Aristoph.). And he compares Homer's *Odyssey*, xix. 231.

1176. *τίνα*. R. V. Π. F. vulgo. *τίνας*. P. Φ. Brunck, Bekker, Bothe, Richter. τὶ. Ald. Junta.

1178. *ὁ Καρδοπίων*. R. V. P. Π. Φ. Brunck, recentiores. *Καρδοπίων*. Edd. veteres.

1180. *λέγομεν*. *λέγω*. F.

1185. For *γαλᾶς* R. has *γαλῆ*. And for *μέλλεις λέγειν* V. has merely *λέγεις*.

1187. *Κλεισθένη*. *Κλεισθένη*. R.

1188. *ἐγὼ δέ*. *ἔγωγε*. P. *οὐδαμοῖ, νο-υκίτην*. Bekker, Dindorf, Holden, Meineke. *οὐδαμοῦ*. vulgo. By the *θεωρία* to Paros, Philocleon may possibly mean the abortive expedition of Miltiades to that island. Hdt. vi. 133.

1190. *ἐμάχετό γ'*. MSS. vulgo. *ἐμαχέ-σατ'*. Dobree. *ἄρ' ἐμάχεται*. Cobet, Meineke, Holden. Bergk proposes *ἐμάχετο τμηίκα*.

1191. *Ἐφουνδίων*. *Ἐφουνδίων*. V.

1192. *ὦν καὶ πολλίος*. *ὦν πολλίος ὦν*. V. Bergk proposes *καὶ πολλίος ὦν*.

1193. *βαθυτάτην*. Dindorf, Bekker, Holden, Bergk, Richter, Meineke. *βαρυ-τάτην*. R. vulgo. *καθυτάτην*. V. *λαγόν-ας τε*. vulgo. *καὶ λαγόνας*. R. *καὶ λα-γόνα*. V. Dobree. *καὶ λαγόνε*. Dindorf in notes.

1195. *πῶς δ' ἄν*. R. vulgo. *πῶς ἄν*. V. Bergk, Meineke.

1196. *οὕτως*. R. V. vulgo. *οὕτω*. Hirschig, Richter, Meineke, Holden.

1198. *δοκεῖς*. *δοκῆς*. P.

1201. *ὑφελιδόμην*. ΒΔ. *ἀπολείς με ποίας χάρακας*. These words are omitted in V., the transcriber's eye passing from one *χάρακας* to the other.

1206. *Φάῦλλον*. R. vulgo. *Φάῦλον*. V. The word is misspelt in many of the old editions.

1207. *εἶλον*. MSS. vulgo. *εἶλκον*. Richter.

1208. *προσμάνθανε*. MSS. vulgo. Cf. Thesm. 20. *προμάνθανε*. Dobree, Bergk, Meineke, Holden.

1210. *κατακλινῶ*. P. Scaliger (in notes), Bergler (in notes), Brunck, Bekker, Din-

dorf, Bothe, recentiores. κατακλίνω. vulgo.

1211. κατακλιῆναι. F. Dindorf, Holden, Bergk, recentiores. κατακλιθῆναι. R. vulgo. κατακλίναι. V.

1212. πῶς. R. V. vulgo. ποῦ. F. Ald. Junta. πῶ. Gormont.

1217. ἀπονενίμεθ'. ἀπονενίμεθ'. R. Before Brunck the ἦδη was connected, not with σπένδομεν, but with ἀπονενίμεθα.

1219. αὐλητρίς. αὐλητρίς. Meineke.

1221. Ἀκέστορος. Bentley, Brunck, recentiores. Ἀκέστερος. R. V. Edd. veteres.

1222. ὅπως δέξει καλῶς. MSS. vulgo. Bergk writes πῶς δέξει; ΦΙ. καλῶς. ΒΔ. ἀληθες; And so Meineke (though he repents in his Vind. Aristoph.) and Holden. And so Richter, except that he reads ὅπως δέξει—.

1223. οὐδεὶς Διακρίων δέζεται. Florent (Chretien, Bentley, Dindorf, Weise, Bergk, Richter. οὐδεὶς γε Διακρίων δεδέζεται. MSS. Edd. veteres. οὐδ' εἰ Διακρίων δέζεται. Meineke (supposing Διακρίων to be a man's name), Holden. οὐδεὶς γε δὴ τῶν Διακρίων. Bothe. γε Διακρίων ἂν οὐδ' ἂν εἴς. Dobree. We might perhaps read ἀληθες; ὡς οὐδεὶς γε νέος διαδέχεται.

1225. δέξει. δέξαι. V. Meineke.

1226. ἐγενε' Ἀθηναῖος. Bentley, Dindorf (in notes), Fritzsche (de Pelargis Aristophanis, Quæst. Arist. i. 50), Weise, Bergk, Holden. ἐγένετ' Ἀθηναῖος. MSS. vulgo. γένετ' ἐν γ' Ἀθηναῖος. Elmsley (at Ach. 980). Ἀθηναῖός γε. Meineke.

1227. ὡς σύ. A trochee is required to complete the metre. ὡς σὺ is inserted by Bentley, Dindorf, Fritzsche (ubi supra), Meineke, and Holden: οὐδὲ by

Bergk and Weise: and both Dindorf and Meineke approve it in their notes.

1228. τουτὶ σὺ δράσεις. MSS. vulgo. τοῦτ' εἰ σὺ δράσεις. Porson, Dobree, Meineke, Holden. τουτὶ σὺ δ' ἄσεις. Markland at Eur. Suppl. 932. ταυτὶ σὺ γ' ἄσεις. Koenius, Brunck.

1230. τῇδε τῆς. R. omits τῆς.

1231. εἰν. R. V. Dindorf, Holden, Bergk, recentiores. εἰν γ'. Edd. veteres. For Δί' R. has δία. ἕτερον ἄσσομαι. Brunck, Bekker, Dindorf, Weise, Bothe, Bergk, Richter. ἑτέραν ἄσσομαι. R. V. Edd. veteres. ἕτερ' ἀντάσσομαι. Dobree, Meineke, Holden.

1232. ὠνθροφ'. To this line in the old editions ΧΟΡ. was prefixed, and there was no prefix before τί δ' ὅταν 1236. Both errors were corrected, first by Bentley, and afterwards by Brunck. μαιόμενος. R. Bentley, Bekker, Dindorf, Bothe, recentiores. μανόμενος. V. Edd. veteres.

1234. ἀντρέψεις ἔτι. Dindorf, Weise, Holden, Bergk, recentiores. ἀνατρέψεις ἔτι. R. V. Edd. veteres. ἀντρέψει τάχα. Bentley (who first arranged these scolia metrically): and such seems to have been the reading in Alcaeus.

1236. Θέωρος. ὁ Θέωρος. R. πρὸς ποδῶν. V. P. Π. Brunck, recentiores. προσποδῶν. Φ. πρὸ ποδῶν. R. Edd. veteres.

1237. ᾄδη. V. Brunck, recentiores. αἶδει. R. Edd. veteres.

1240. τούτω. τούτω. R. For λέξεις Bergk conjectures δέξει. The prefix ΦΙ. is omitted in R. φδίκως. R. V. Π. P. Φ. Florent Chretien, Brunck, Bekker, Dindorf, Weise, Bothe, Bergk, and Richter. φδίκός. Edd. veteres. ᾄδικος. Kuster, Bergler. φδίκός. F., which Bergler also suggested. Dindorf conjectures ὠδιπῶς,

which Holden adopts: and Bergk conjectures *ὠρικῶς*. Hamaker and Meineke for some unaccountable reason omit the entire line.

1242. ἀμφοτέροισι. R. V. F. Bekker, recentiores, except Weise, Bothe, and Richter, who with the old editions read ἀμφοτέρους.

1244. κατ' ἄσεται. κἀντάσεται. Dobree, Meineke, Holden.

1245. βίαν. R. V. vulgo. βίον. Tyrwhitt, Dindorf (in notes), Weise, Bergk, Meineke, and Holden.

1248. δῆ. R. V. P. H. F. Brunck, recentiores. δέ. Edd. veteres. διεκόμπασας. Tyrwhitt, Burges, Dindorf (in notes), Weise, Bergk, Richter. πολλὰ νῆ Δί' ἐκόμπασας. Meineke, Holden. διεκόμισας. R. V. Grynæus, Kuster, Bergler, Brunck, Bekker, Bothe. διεκόμεσας. Edd. veteres. σύ. R. V. F. Bekker, recentiores. σύ τε. Edd. veteres.

1251. συσκέυαζε. σκεύαζε. V.

1252. μεθυσθῶμεν. Cobet (N. L. 209) proposes to change μεθυσθῶμεν into μεθύμεν, and to insert μὴ before μηδαμῶς. And Meineke (followed by Holden) alters the text accordingly. The prefix Φι. (before μηδαμῶς) is omitted in the old editions. It was restored by Grynæus, Scaliger, Bentley, Brunck, recentiores: and so the MSS.

1254. παράξαι. vulgo, which is obviously right. See infra 1422. κατάξαι. R. V. Bekker, Richter. καταράξαι. Vat. Pal., and the Scholiast mentions this reading.

1256. ξυνῆς γ'. R. Bekker, recentiores, except Weise, who with the old editions reads ξυνῆς.

1257. πεπονήσθα. Before Scaliger there was a note of interrogation after this word.

1261. ἀποίχεται. MSS. vulgo. ἀπέρχεται is suggested by Cobet and Bergk, and Meineke (followed by Holden) alters the text accordingly.

1262. τᾶρ' (τᾶρ'. Elmsley at Ach. 323). Hermann, Dindorf, Bothe, Holden, Bergk, Richter, Meineke. ἄρ'. V. γ' ἄρα. R. γ' ἄρ' δ'. F. γ' ἄρ'. vulgo.

1263. εἴπερ γ'. R. vulgo. εἴπερ. V. F. ἀποτίσω. ἀποτίσωμεν. V.

1264. ἄγε νυν. This line is wrongly transferred to Bdelycleon by Bergk, Richter, Meineke, and Holden. Here, as in Knights, 724, the expression μηδὲν ἡμᾶς ἰσχεῖω signifies the hearty assent with which the speaker now falls in with the other's proposal.

1265. 'δοξ' ἐμαντῶ. R. V. Porson, Bekker, recentiores. 'δοξα 'μαντῶ (or δ' ἡδοξα 'μαντῶ). Edd. veteres.

1267. Κρωβύλλον. Κρωβύλλον. Suidas (s. ν. Ἀμυνίας), which Meineke prefers.

1268. ὦν γ'. R. Scaliger, Bekker, recentiores, except Weise. ὦν. V. ὦν. F. ὄντιν'. Edd. veteres, Weise. ῥοῖας. R. vulgo. ῥοῖας. V. Brunck, Bekker, Dindorf (in notes), Weise, Bothe, Holden, Meineke.

1270. πενή. πείνη. R. ἥπερ. V. Kuster, Brunck, recentiores. ἥπερ. R. ἥπερ. Edd. veteres.

1272. μόνοις. R. V. F. Bekker, recentiores. μόνοισι. Edd. veteres. In the old editions *μόνος*—*Θετταλῶν* formed but one line. Bentley divided them at *Πενέστ*, and so Brunck and Weise. And this seems a very happy mode of distributing the lines: making the entire Chorus iambic, except four trochaic tetrameters. For *Πενέσταισι* R. has *Πενέσταισιν*.

1273. τοῖς Θετταλῶν. R. V. vulgo. τῶν Θετταλῶν. Φ. Brunck, Weise, Bothe.

1274. *ἐλάττων*. R. V. vulgo. *ἐλαττων*. Bekker (in notes), Bothe, Meineke, and Holden: and in his notes Bergk approves of it.

1277. *ἄπασι*. V. vulgo. *ἄπασιν*. R.

1278. *ἐφέπετο*. V. vulgo. *ἐφέπετο*. R.

1281. *ῥμοσε*. Bentley suggests *ῥμοσα*. Bergk (regardless of metre) would read *ὄν ὁ πατήρ ῥμοσε* for *ὄντινά ποτ' ῥμοσε*.

1282. *φύσεος*. Bentley, Brunck, recentiores. *φύσεως*. R. V. Edd. veteres, contra metrum. See infra 1458. Bothe omits the line.

1284. *εἰσί*. *εἰσίν*. R. As to the lacuna before this line see the note.

1285. *ὑπετάραπτεν*. *ὑπερτάραπτεν*. R.

1286. *κακίαις*. Florent Chretien, Bentley, Brunck, recentiores. *κακίσταις*. R. Edd. veteres. *κάκιστ'*. V. *ἀπεδειρόμην*. MSS. vulgo. Bergler suggested *ἀπεδειράμην*, and Brunck and Bothe read *ἀπεδαιρόμην*.

1287. *οἰκτός* (or *οἱ 'κτός*). P. vulgo, and so both Bentley and Porson. *ἐκτός*. R. V. Π. F. Bekker, Meineke, Holden. *οἰκτός*. Kuster, apparently by a mere clerical error. *θεώμενοι*. Bentley, Bergler, recentiores. *μ' οἱ θεώμενοι*. R. V. F. Scaliger, Kuster. *θεόμενοι*. Edd. veteres.

1289. *ἐκβαλῶ*. R. V. Suidas (s. v. *σκαυμάτιον*), Bentley, Bergler (in notes), Brunck, recentiores. *ἐκβάλλω*. Edd. veteres. *ἐκβάλω*. F. Florent Chretien.

1290. *ταῦτα*. *ταντί*. R. F.

1293. *τέγους*. Bentley, Dobree, Reisig, Dindorf, recentiores, except Bothe. *ἐμαίς*. V. P. Edd. veteres, Bothe. *στέγειν*. R., which has the two following lines (with *κατηρέψασθε* for *κατηρέψασθε*) written in the margin. *εἰς*. Florent Chretien. In

Π. the line ends prematurely with *πλευραίς*.

1295. *τὰς πληγὰς*. P. Φ. Kuster (in note on Suidas s. v. *στέγει*), Brunck, Dobree, recentiores. *τὰς πλευράς*. R. V. Π. F. Suidas (s. v. *στέγει*), Edd. veteres. And so it is written above the line in P. *ταῖς πλευραῖς*. Francini, Scaliger, Kuster. In the next line the Scholiast notices a reading *σταζόμενος*, whence Bentley conjectured *τοῖς ὀμβροῖς* for *ταῖς πλευραῖς*.

1297. *ἦ*. *ἦς*. R. F.

1300. *παροιικώτατος*. *παροιινώτατος*. Elmsley at Ach. 981.

1301. *Ἰπυλλος*. R. Bentley, Tyrwhitt, Bekker, recentiores. *Ἰσπυλος*. V. *Ἰπυλος*. Edd. veteres. *Ἰπιδυλος*. Suidas (s. v. *παροιικώτατος*). "Legendum vel *παρήσαν Ἰπυλος* vel *παρῆν Ἰπυλλος*." Blomfield, Gloss on Æsch. Prom. 214.

1302. *οἱ*. *ὁ*. V.

1303. *ὑβριστάτος*. Cobet suggests *ὑβρίστατος*, and Meineke (followed by Holden) alters the text accordingly.

1305. *ἐνήλατ'*. R. V. F. Suidas, Bekker, Dindorf, Weise, Bothe, Bergk. *ἐνήλλατ'*. P. Π. Φ. Scaliger. *ἐννήλλατ'*. Edd. veteres. *ἐνήλλατ'*. Kuster, Bergler, Brunck, Porson, Cobet (N. L. 688), Richter, Meineke. *ἀννήλλατ'*. Lenting, Holden, which is probable enough. *πεπύρδει*. *ῥεπύρδει*. Brunck, Weise, Bothe, Meineke, Holden. For *κατεγάλα* Dindorf proposed *κάγελα*, Meineke *κῆτ'* ἔφλα, both obvious changes for the worse. Meineke (followed by Holden) transposes this and the following verse: he recants, however, in his Vind. Aristoph.

1307. *δὴ με*. vulgo. *δὴ* is omitted, contra metrum, in R. V., and by Bekker. Elmsley (at Ach. 127) proposed either *κῆττυπεν ἐμὲ* (which Dindorf adopts) or

ἄνυπτε νό. Richter, for no imaginable reason, corrupts κἄνυπτε into κἄπταε.

1310. ἀχυράνας. vulgo. But ἀχυρών is not elegant Attic, and consequently ἄχυρον is read, contra metrum, in R. V., and by Bekker and Dindorf. The latter suggested ἀχυρῶν, which is approved by Bergk, and adopted by Richter, Meineke, and Holden. The proverb however, as preserved by the Scholiast, is ὄνος εἰς ἀχυρῶνα ἀπέδρα, and Aristophanes may be reasonably supposed to have preserved its actual language.

1311. ἀποβεβληκότι. ἀποβεβληκότα. Bothe.

1312. θρία. R. V. Π. Brunck, recentiores. γε is added by P. F. Edd. veteres.

1318. κωμφοδοιχῶν. R. V. Bekker, recentiores, except Weise and Bothe, who with the old editions read κωμφοδοιχῶν. κωμφοδολυχῶν. F.

1321. ἀμαθέστατ'. ἀμαθεστ'. R.

1323. ξυντύχη. R. V. P. F. Φ. Toup, Brunck, recentiores. ξυντύχοι. Edd. veteres.

1324. δὴ καί. R. vulgo. V. omits δὴ. Dobree suggests καὶ δὴ, which Richter and Holden adopt, whilst Meineke reads καὶ τός.

1329. ῥρήσεθ'. V. Bentley, Porson, Brunck, recentiores. ῥρήσεσθ'. Edd. veteres. ῥρήσεσθαι. Scaliger.

1330. ταυτή (ταύτη. R.). V. Bentley, Brunck, recentiores. ταύτη. Edd. veteres.

1331. δαδί. Before Brunck this was written δαῖδι.

1332. Συμπότης. See the note. ΒΔΕΛ. vulgo. Dobree rightly says, "Non Bdelycleon sed unus τῶν ἐπακολουθούντων." But Beer suggests ΧΟΡ., and he is followed by Meineke and Holden. Bergk proposes κατήγορος.

1333. ἄπασι. ἄπασιν. R.

1334. ἀθροοί. ἄθροι. Hirschig, Meineke.

1335. ἰὴ ἰεῦ. Dindorf would read ἰὴ, ἰὴ, Bergk ἰεῦ, ἰεῦ, both changes for the worse.

1336. ἀρχαῖα. τάρχαῖα. Hermann.

1338. ἰαιβοῖ. R. vulgo. V. omits this word: and so Meineke, who inserts οὐκέτ' before ἀνέχομαι. Bothe omits αἰβοῖ, and Dindorf suggests ἰαί, ἰαιβοῖ.

1339. τάδε. ταδί. Brunck. For βάλλε V. has βάλε.

1340. ἄπεισι. R. V. F. Φ. vulgo. ἄπιτε. Brunck. ἄπει σύ. Dindorf, Bergk, Richter, Meineke, Holden. Meineke however in his notes, and also in his Vind. Aristoph., proposes ἀποίσεις. ἄπει. Weise, γάρ is added in Φ., in the editions down to and including Brunck, and by Bothe. For ποῦ 'στιν Brunck and Weise have ποῦ 'σθ'. The line is apparently a trochaic dimeter: and if so, two syllables have dropped out, which Dindorf would supply by reading ποῦ 'στι ποῦ 'στιν, Hermann by reading ποῦ 'στιν ἡμῖν. In his text Meineke (followed by Holden) adopts Hermann's suggestion: but in his Vind. Aristoph. he prefers Dindorf's. Bergk would read ποῦ 'στιν ὅδ' ὁ φιλιηλιαστής.

1345. ὀρᾷς, ἐγώ σ'. R. V. vulgo. ὀρᾷς ἔγωγ'. P. ὀρᾷς ἐγώ δ'. Π. ὅρα δ' ἐγώ σ'. Brunck. δεξιῶς. R. V. Scaliger, recentiores. δεξιῶς σ'. Edd. veteres. For ὑφειλόμην R. has ὑφειλοίμην.

1347. εἶνεκ'. MSS. vulgo. οὐνεκ'. Brunck. Dindorf, Weise, Bothe, Richter, Meineke.

1348. οὐδέ φιαλεῖς. R. V. P. vulgo. ἀλλὰ φιαλεῖς. Π. οὐδ' ἐφιαλεῖς (from Eustathius on Odyssey, i. p. 1403). Bent-

ley, Bergk. And this is probably the true way of spelling the word both here and in Peace, 432.

1350. αὔτ'. ταῦτ'. Cobet, Meineke.

1354. κρατῶ γῶ. κρατῶ πῶ. Elmsley

(at Ach. 580), Meineke (in notes), Bergk.

1358. περί μου. περιέμου. R. II. περιέ μου. P.

1360. δέ is omitted in R. καὶ τὸς ἐπί. Elmsley (at Ach. 1189), Dindorf, Weise, Meineke, Holden. καὶ τὸς ἐπί. vulgo.

1361. δεράς. δαίτας. R.

1363. οἴως. vulgo. οἴοις. R. V. Bekker, Bothe, Richter, and so Meineke in Vind. Aristoph. R. omits the words ἐμέ πρό τῶν μυστηρίων ὃ οὗτος οὗτος.

1364. οὔτος οὔτος. V. P. II. F. Φ. Florent Chretien, Bentley, Brunck, recentiores. οὔτος (once only). Edd. veteres. τυφεδανέ. Suidas gives both this form and also στυφεδανέ, which Brunck adopts. For χοιρόθλιψ R. has χαϊρόθλιψ.

1365. ποθεῖν. ποθείς. V. F. Farræus, Weise.

1366. τοῦτο. R. vulgo. ταυτό. V. ταυτί. F.

1369. ποίαν. πῶς. Florent Chretien, Bothe. For τῶν ξυμποτῶν κλέψαντα Elmsley (at Ach. 178) would read κλέψαντα συμποτῶν.

1371. σοί. vulgo. τοί. R. V. F. Bekker. τοίη. Bentley. For πού 'στι Meïneke suggests and Holden reads τοῦσσι.

1372. τοῖς θεοῖς. τοῖν θεοῖν. Richter, Holden.

1373. ἐστιγμένην. ἐσχισμένην. Meineke.

1374. αὐτῆς τοῦν. ἐν (omitting αὐτῆς). V.

1377. τῆς δαδός. R. has a lacuna for δαδός.

1380. νομίσας. νομίσας σ'. Hirschig, Bergk, Meineke.

1382. Ὀλυμπίασιν. R. V. F. Elmsley (at Ach. 178), Bekker, recentiores, except Weise, who with the older editions reads Ὀλυμπίαισι γάρ.

1385. κατέβαλε. κατέβαλλε. R.

1386. ὑπάπια. ὑπάπιον. V.

1387. νῆ τὸν Δία. At Hamaker's suggestion Meineke omits this line.

1389. ἀνὴρ (ἀνὴρ. MSS.) ἐστὶν ὅς μ'. R. V. F. Bekker, recentiores, except Weise, who with the older editions reads ἐστὶν ὅς μ' ἀνὴρ.

1391. δέκ' ὀβολῶν. δέκα βαλῶν. R. καπιθήκην. καπίθηκαν. V. καπιθήκας. Meineke. τέτταρας. τεττάρων. Dobree, Holden. Query if we should not also read κατ' ἐπιθήκην, taking ἐπιθήκην (by analogy to θήκη, ἀποθήκη, and the like) to mean the tray which the baking-girl carried on her head.

1392. ὀράς ἃ δέδρακας. The earlier editions connect πράγματ' αὐ with these words: but πράγματα and δίκας clearly go together, as infra 1426, Demosthenes (cited in the note on 521 supra), and frequently elsewhere. And so all recent editors punctuate the line.

1395. ὥστ' οἷδ'. Meineke (Vind. Aristoph.) would omit this line, whilst Hamaker changes ὥστ' into εὖ, and omits the preceding line.

1401. Αἴσωπον. ἄσωτον. V.

1405. δοκοῖς. P. Φ. Suidas (s. v. Αἴσωπον), Bentley, Porson, Brunck, Dindorf, Weise, Bothe, Bergk. δοκαῖς. R. V. Edd. veteres, Bekker, Richter, Meineke, Holden. δοκῆς II. Suidas (s. v. μεθύση). ὀδοκαῖς is suggested by Florent Chretien and Bergk.

1410. ἀντεδίδασκε. ἀντεδίδασκεν. R.

1412. ἄληθες. This and the two following lines are given to βδελ. or θερ. by R.,

to βδελ. by the early editions. They were first divided rightly by Tyrwhitt and Brunck.

1413. κλητεύεις *εοικώς*. The MSS. and editions before Brunck uniformly read κλητεύειν *εοικώς*. Bergler suggests κλητεύεις, whilst Brunck, without remark, follows Reiske in changing *εοικώς* into *εοικας*. This change is adopted by every subsequent editor: but Brunck's reading has the effect of transferring the imputation of corpse-like pallor from Chærephon (for whom it was obviously intended) to the Baking-girl. Dobree therefore suggested the further change of κλητεύων for κλητεύειν, and this is followed by Bergk, Richter, Meineke, and Holden. This however involves a double departure from the MS. reading, and I think it better to read κλητεύεις, *εοικώς*, placing (with all the early editions) a comma after κλητεύεις, and adding (instead of the usual full stop) a note of interrogation after Εὐριπίδου. For *εοικώς* Bentley suggested *εὐθώς*.

1414. πρὸς ποδῶν. προσποδῶν. Hermann, Meineke, and Holden.

1415. ὁδὶ. This speech is given to the servant by R. and the editions before Brunck.

1417. ΚΑ. (κατήγορος). V. Brunck, recentiores. EY. (Εὐριπίδης). Edd. veteres, and so the Scholiast. Π prefixes *ἀνὴρ τις* to this line, and Εὐριπίδης to the next. R. omits the prefix here and 1426, whilst P. omits all prefixes from 1370. οἶμοι. V. Brunck, recentiores. ὥμοι or ὀῦμοι. R. Edd. veteres. Bothe and Holden continue the words οἶμοι κακοδαίμων to Bdelycleon, and so Meineke in his notes.

1418. καλέσῃς. R. V. vulgo. καλέσῃ. Reiske, Richter, Meineke, Holden.

1420. προσείσομαι. R. V. P. Φ. Scaliger (in notes), Bergler (in notes), Brunck, recentiores, except Dindorf and Bergk, who read πρὸς εἶσομαι. προείσομαι. Edd. veteres.

1421. διαλλαχθήσομαι. διαλεχθήσομαι. R.

1423. δευρί, πύτερον. Bentley, Bergk, Richter, Meineke, Holden. δευρὶ πρότερον. MSS. vulgo.

1424. χρή μ' ἀποτίσαντ'. χρή μ' ἀποτήσαντ'. R. For *πρίματος* Φ. has *τραύματος*, and so Reiske had conjectured.

1429. ἐτύγχανεν. R. V. Kuster, recentiores. ἐτύγγανεν. Edd. veteres. For ὦν Brunck substitutes τῆς. "Sæpius ἰππικῇ et μουσικῇ sine articulo adhibent Attici. Hoc autem Brunckius ignorans, participium quod erat necessarium eiecit; articulum qui non erat necessarius inseruit." Porson ad Hec. 782.

1430. εἶπ'. R. V. Scaliger, recentiores. εἶπεν. Edd. veteres.

1431. εἰδείη. εἰδοίη. Π. ἀνείδειη. Brunck. ἔρδοι. The editions vary between ἔρδοι and ἔρδοι.

1432. τὰ Πιττάλου. Florent Chretien and Scaliger prefer τοῦ Πιττάλου, as in Ach. 1221, where see Elmsley's note. At Hamaker's suggestion Meineke transfers this line to a place between 1440 and 1441.

1433. σου. σοι. R.

1434. ἃ μ' ἀπεκρίνατο. Bentley. ἀπεκρίνατο. Bekker, recentiores. ἀπεκρίνατο. R. V. Π. οἱ ἀπεκρίνατο. Brunck. ἀν' ἀπεκρίνατο. Edd. veteres. In order to divert this speech (which is obviously intended for Bdelycleon) to the κλητήρ, Dobree punctuates, μέμνησ', αὐτὸς ἀπεκρίνατο, whilst Meineke (followed by Holden) changes αὐτὸς into οὗτος.

1437. ἔχων. ἔχω (viperam). Reiske.

1439. *έάσας. έάσας*^σ. Bentley.

1441. *άρχων*. The aspirate was added by Brunck. The MSS. and early editions read *αρχων*. R. gives this line to the *κλητήρ*.

1442. *Δήμητρ*^ς. *δήμητρων*. V. *ένταυθοί* MSS. vulgo. *ένταυθί*. Elmsley (at Ach. 152), Dindorf, Meineke, Holden.

1443. *άράμενος*. R. V. Scaliger, recentiores, except Bothe. *άράμενός γ'*. P. Φ. Edd. veteres. *άράμενός σ'*. Bothe, who reads *φέρω γ'* in the next line. *οἶσω σε*. R. V. vulgo. *έγωγε*. P. Φ. Brunck, Bothe, Meineke. *έγω σε*. Dindorf, Weise, Holden. *είσω σε*. Reiske, Richter. Brunck says, "Hæc verba dicens filius sublimem medium patrem abripit: hic incertus quid filius in animo habeat, sermonem illius abruptum percunctatur τί ποιείς; respondet ille *είσω φέρω σ' έντεύθεν*, unde liquet eum jam ante dicere non debuisse *οἶσω σε*." It seems to me, on the contrary, that the change of tense is not only tolerable, but necessary. Bdelycleon says, "You shall not stay here, I will take you up and carry you—" and then to his father's question τί ποιείς he replies "I am carrying you in."

1445. *κλητήρες επίλείψουσι. έπι κλητήρες λείψουσι*. V.

1449. *άπολω σ'*. Reiske, Elmsley (at Eur. Med. 160, comparing Ach. 590), Dindorf, Bergk, Richter. *άπολείς*. R. V. vulgo. *άπολοι*. Meineke, followed by Holden: but in his Vind. Aristoph. Meineke appears to come round to the far preferable reading of Reiske and Elmsley. *τοῖσι*. V. vulgo. *τοῖς*. R. *τοῖς σοῖς*. Meineke. *τοῖσι* is omitted in Junta and Gormont. [Mr. Green reads *άπολεί σ'*, "He (the complainant) will ruin you, you and your beetles"].

1450. *γε*. R. vulgo. *σε*. V. Kuster Brunck, Porson, Bothe.

1451. *μετέστη. μέτεστι*. P. Π. Φ.

1454. *ήθη μετά τι πεσείται*. I have combined the suggestions of Bentley, Dobree, and Reisig; neither of which by itself satisfies the requirements of the metre. *Μεταπεσείται* was first suggested by Bentley: *ήθη* had occurred to myself, before I was aware that it had already been proposed by Dobree: whilst the collocation *μετά τι* is due to Reisig. The old editions had *ή μεταπίσεται* (*μεταπίσέρ*), and so Φ. and Weise. Then Bentley suggested *ή μεταπεσείται*. Brunck adopted from Π. *ή μέγα τι πείσεται*, and so Bekker and Bothe. R. has *ή μέγα τι μέγα πείσεται*, V. *ή μέγα τι μεταπίσεται*. Then Reisig suggested *ή μετά τι πείσεται*, and Dindorf read *ή μέγα πείσεται τι*. Bergk, Richter, Meineke, and Holden have *ή μέγα τι μεταπεσείται*.

1455. *έπὶ τὸ τρυφερόν*. Π. vulgo. *τρυφερόν τε*. Brunck. *έπίτρυφον*. R. *έπὶ τὸ ρυφᾶν*. V. *έπὶ τὸ τρυφῶν*. Dindorf, Holden, Meineke. *έπὶ τρυφερόν*. Bothe. *έπὶ τὸ τρυφᾶν*. Bergk.

1458. *φύσεος*. vulgo. *φύσεως*. R. V. P. Π. Farræus, Rapheleng, Bothe. *έχει*. V. vulgo. *έχοι*. Dindorf, Holden, Bergk, Meineke.

1461. *μετεβάλλοντο*. R. V. vulgo. *μετεβάλοντο*. P. Π. Φ. Brunck, Bekker, Weise, Richter, Meineke, Holden.

1463. *τοῖσιν*. R. V. Scaliger, recentiores. *τοῖσι*. Edd. veteres.

1464. *άπεισιν*. V. P. Brunck, recentiores. *άπεισι*. R. Edd. veteres. *άπεισει*. Junta, Gormont.

1466. *ό παῖς ό*. R. V. Π. Bekker, recentiores. *παῖς ό*. P. Edd. veteres, Weise.

παῖς (omitting both articles). Brunck.
ὁ (omitting ὁ παῖς). Bothe.

1471. οὐ κρείττων. V. vulgo. ὁ κρείττων. R.

1472. τὸν φύσαντα. R. Dindorf, Holden, Bergk, Richter, Meineke. τοὺς φύσαντας. V. vulgo.

1473. κατακομῆσαι. MSS. vulgo. V. has a various reading κατακλῆσαι, which is also noticed by the Scholiast. Meineke (followed by Holden) reads κατακομῆσαι.

1474. ΞΑΝ. So V. Brunck, recentiores. Οἶκ. R. Edd. veteres, here and below. Both R. and V. insert τὰ before πράγματα.

1475. εἰσκέκλῃκεν. R. V. Scaliger (in notes). Bentley, Bergler, recentiores. εἰσκέκλῃκεν. P. Edd. veteres. εἰσκέκλῃκεν. Π.

1478. παύεται. R. V. Bentley, Brunck, recentiores. παύσεται. Edd. veteres.

1481. τοὺς νῦν. Bentley, Brunck, recentiores. τὸν νῦν. R. V. Edd. veteres. διορχησάμενος. R. V. Φ. Bekker, Meineke, Holden. διορχησόμενος. vulgo.

1482. αὐλείοισι. R. vulgo. αὐλείαισι. V. Before Bergler ἐπαυλείοισι was written as one word. θύραις is omitted in Farræus.

1484. καὶ δὲ γάρ. R. V. Bekker, recentiores. καὶ γάρ δὲ. Edd. veteres. In the old editions these words and the next line are given to the servant. They were restored to Philocleon by Bentley, who is followed by Brunck and all subsequent editors.

1487. ὑπό. R. V. Π. Brunck, Porson, recentiores. ὑπαί. Edd. veteres. ῥώμης. R. V. vulgo. ῥύμης. Lobeck, Dobree,

Dindorf, Weise, Bothe, Holden, Richter, Meineke.

1490. πῆσσει. R. (πῆσει. V.) vulgo. πλήσσει. Bentley. "Quam emendationem certissimam judicans Porsonus, hunc locum citabat ut exemplum mendi inveterati; siquidem jam Æliani tempore irreperat πῆσσει." Dobree. "πλήσσει e certissimâ Bentleii emendatione edidi. Vulgo absurde πῆσσει." Brunck. "Nisi cum Bentleio πλήσσει pro πῆσσει scribas, locus intelligi non potest." Meineke, Vind. Aristoph. Richter's note is worth preserving for its very absurdity: "πλήσσει magis placet. non enim galli est πῆσσειν sed πλήσσειν potius alis, quando canturus est atque alias sæpiissime." It is, however, very noteworthy that Bentley does not repeat this conjecture in his marginal jottings on the Wasps: and I certainly, on the whole, prefer πῆσσει. See the note. For ὡς τις V. has ὅς τις.

1491. βαλλήσεις. V. vulgo. βαλλήση. R. Bergk, not perceiving the drift of the dialogue, proposed βαλλήσει, which Meineke in his Vind. Aristoph. approves.

1492. οὐράνιον γ'. vulgo. οὐράνιον. R. V. contra metrum. Dindorf refers to Hesychius s. v. οὐρανίαν, and Meineke in his Vind. Aristoph., following out the suggestion, proposes with some plausibility to read οὐρανίαν here.

1496. οὐκ εὖ. Dobree ingeniously suggests that these two words should be added to Philocleon's speech, and be followed by a note of interrogation, οὐκ εὖ; is not that done well? And he compares Peace, 1230, οὐ δεξιῶς; I very much incline to this alteration. It is approved also by Meineke, and adopted by Holden.

[And so Mr. Green.] *μανικὰ πράγματα*, and *goings on*. All the speeches of Bdelycleon henceforth are transferred by Beer and Bergk to Xanthias.

1502. *μέσσας. μεσαίτας*. R.

1506. *ὠψώνηκ'. ὠψώνηκ'*. R.

1507. *οὐδέν γ'. R. V. vulgo*. Brunck and Dindorf prefer *οὐδέν*, which is adopted by Richter, Meineke, and Holden. For *καρκίνους* Bergk reads *Καρκίνου*, whilst Meineke (Vind. Aristoph.) would read *οὐδέν γ' ἄλλ' ὅρῳ πλὴν καρκίνους*.

1509. *δέξις*. MSS. vulgo. Meineke (Vind. Aristoph.) conjectures *ὥτις*. For *φάλαγξ* R. has *φάλαξ*.

1510. *πιννοτήρης. vulgo. πινότηρης. R. V. Meineke, Holden*. For *ἔστι* R. has *ἔστιν*.

1514. *μοί. σὺ δέ*. This is Hermann's felicitous emendation. *μ' ὦζυρέ*. R. V. Bekker, Dindorf. *ὦζυρέ*. vulgo. Meineke (followed by Holden) adopts Hermann's conjecture. Bentley gave the verse to Bdelycleon.

1517. *βεμβηκίζωσιν. R. V. P. II. Grynæus, Brunck, recentiores. βεμβηκίζωσιν*. Edd. veteres. *βεβηκίζωσιν*. Junta.

1518. In the old editions lines 1518—1527 are attributed to one semichorus, and lines 1528 ad fin. to the other. The words *ἀγ' ὦ—ψάμαθον* are added in the margin of R. by a later hand.

1519. *θαλασσίου. Dindorf, Richter. θαλασσίου. R. V. vulgo, contra metrum. θαλασσίου θεοῦ. Bergk*: and this monstrous suggestion is actually followed by Meineke and Holden.

1521. *ἀτρυνέτοιο. R. V. vulgo*: and the epic form is rightly used (as indeed the metre requires) in this epic phrase. Strange to say, Dindorf, who in 1519

rightly altered the unmetrical *θαλασσίου* into *θαλασσίω*, here alters back *ἀτρυνέτοιο* into the unmetrical *ἀτρυνέτου*, and so Weise and Meineke. Weise indeed, misunderstanding the metre, makes various alterations not worth recording.

1523. *πῶδα κυκλοσοβείτε*. This is Dindorf's admirable emendation of the MS. *πῶδ' ἐν κύκλῳ σοβείτε (στροβείτε γρ. σοβείτε. V.)*. It is followed by Weise, Holden, Richter, Bergk, and Meineke.

1526. *ιδόντες. R. V. P. F. Φ. Bentley, Brunck, recentiores. ἄδοντες*. Edd. veteres. *ὥζωσιν. ὠζωσιν. R.* I have added *ὦδ'* to complete the metre. Richter reads *ὦ ὥζωσιν*.

1530. *ἐγγενέσθων. γενέσθων. V.*

1534. *τοῖς. Grynæus, Porson, Dindorf, recentiores. τοῖσι. R. V. vulgo. τριόρχαις. vulgo. τριόρχοις. R. V. Bekker, Dindorf*.

1536. *ἡμᾶς. R. V. vulgo. ὑμᾶς. Bentley, Bergk. Meineke* approved this in his notes, and Holden adopted it, but in his Vind. Aristoph. Meineke rightly reverts to *ἡμᾶς*.

1537. *ὀρχούμενος, ὅστις. F. Richter, Meineke (in his notes and Vind. Aristoph.), Holden. ὀρχούμενον ὅστις. V. Junta, Scaliger, recentiores ceteri. ὀρχούμενός τις. R. Gormont, Zanetti, Farræus, Grynæus, Rapheleng. τραγῳδῶν. R. V. Scaliger, recentiores. τραγῳδῶν. P. II. Φ. Edd. veteres*. Bentley's interpretation of this line can hardly be right: "Sic distingue, *ὀρχούμενον, ὅστις ἀπήλλαξεν, χορὸν τραγῳδῶν, Nemo, qui hoc fecit choro tragico, evasit, i. e. impune habuit.*" But I cannot take leave of that great critic without observing (what any one who examines

this Appendix will perceive) that his mere marginal jottings have done far more for the text of Aristophanes than has been accomplished by the united efforts of all the commentators, both before and since his time.

[I regret that I have not availed myself of the very useful edition of the Wasps brought out by Mr. Green in the *Cutena Classicorum*. I was under the impression that the volumes in that series were mere compilations for the use of schools; but Mr. Green's edition of the Wasps (which has now happened to come into my hands) is obviously the well-considered and independent work of a judicious and competent scholar. Mr. Green had already, I see, referred to the passage of the Menexenus which I have cited in the note to 639.]

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